LONDON, SATURDAY, JULY 29, 1916

RED CROSS WORK

The greatest burdens of this war are borne by women who wait and watch in the quietude and loneliness of home. They who have loved ones in that dreary bloodstained waste called The Front understand, and for child of suffering.

care-free and to whom the casualty lists give no poignant agony should realize that they are concerned in the war and hence should be not only willing but grateful for any opportunity to join the army that is fighting for them. There are some women, we hear, who, troubled with an attack of super-zeal, are unduly but we refrain because they are efficiency with an assurance that bewilders the average mortal. They will continue to talk in this manner until some other scientific scheme is elaborated by other women as to the best method of making social poul-

we commend the Red Cross work. It is a personal and necessary work. It means that they are represented at the Front. It means that they go, fices made—and how petty these are -in order not to be recreant to duty. Our Catholic women should have no Cross work.

# THE HOLY MASS

physically or morally impossible.

However, persons who are neither sick nor detained by duty sometimes salve their consciences with the fact that they are a great distance from Baltimore, in its pastorate letters, the Church. They are never too far exhorts every family to have a Bible ment. Distance, which is no impedi- read it every day to the family. ment to making money during the It is a book of all ages and of all excuse for non-attendance at Holy now rising to the highest poetic whilst Nationalists would gladly

occasion to see families tramping acquainted with it. In its pages we ten miles to Church. In the city, a read the inspired word of God, short distance overwhelms some which stirs the conscience and people with insuperable fatigue on unfolds before it the reward and Sunday. The tired business man punishment awaiting the faithful thinks nothing of a two mile walk and unfaithful. The people cannot during the week just to facilitate understand all that they read in the digestion, but on Sunday the tired Bible, but they can understand the feet cannot limp that far to Church. greater part of it. So long as they He could and ought to go, and knows attach to it that sense which the that he should go, but he avails him- Church has held, it will console and self of pretexts to condone his remis-strengthen them. Leo XIII. granted sion and sloth. He is neither honest on the 13th of December, 1898, an with himself nor with God. Anxious indulgence to the faithful of both always to give his fellow man a sexes of three hundred days for the Imperial Parliament will be square deal and intelligent enough to each quarter of an hour's reading of discern crooked dealing at his the approved edition of the Holy expense, he is the same man on Gospel, and to those who shall have Sunday morning, not willing to give continued the above reading each a square deal to his soul and not day for a month on any day within shrewd enough to see that the devil the month, on condition of receiving is blinding and pushing him on to Holy Communion and prayers for destruction.

We always feel like saying to these poor Catholics: "You are a successful man of the world. You have money. You are a citizen of repute. Your C: "Daily Communion for the faithful name is respected in the market is the ideal of the Church," says the plainly leading to defeat and disaster, places and in the houses of politics. Catholic Bulletin, "It is within But you are going to die, and the reach of many more than now take But you are going to die, and the body you take so much care of on dulgence in the morning would add Sundays will be a banquet-hall for considerably to the number who your funeral bell ceases to toll by all | the altar rail."

The Catholic Record | save those interested in your will your name may be mentioned in Your name may be mentioned in some backneved resolutions of regret. and then as far as men are concerned you will have no remembrance.' These are facts. The sensible man who sees them will not try to shirk his obligations as a Catholic.

### SOME PRETEXTS

Some people stay from Mass on their consolation, that freedom is the account of the weather. If we could manufacture Sunday weather of the But the other women who are right temperature, balmy and conducive to the development of facial beauty, some of us would be in sore straights for an excuse. But cloudy skies portending rain-very bad for the rheumatism; winds a bit iced which may bring us to premature death are relied upon as solid arguments to justify our absence from Mass. Pretexts for the majority of anxious about the economic habits cases-shallow, foolish and un-Cathof soldiers' dependents. We might olic. They seem to imagine that call them meddlesome busy-bodies, going heavenwards is a very easy business. They believe in effort and trained social workers who can talk in self-denial for other people. to you about balanced diets and Sackcloth was quite the fitting dress would bring the six counties of for Catholics in the past : but in these literal days devoted to softness and effeminacy in things spiritual, it would be, to say the least, in bad Home Rule in twenty-six counties taste. In serving the God of Getting | inevitably tend to draw the remain-On, weather does not dampen the ardour; in fact, they would scorn the We do not refer to them—they man who would permit snow or rain have no time-but to the women or elemental disturbance to check who have leisure moments and to his pursuit of the dollar. Energy, women also who can manage to have enthusiasm, health they have to leisure moments. To these women spare for the world; but for Christ Rule Parliament in Ireland a half-heartedness weighed to a nicety on the scales of self-indulg. and ence and ignorance. When the obligation of hearing Mass on Sunin the guise of the things they days is dismissed for mere pretexts, a fashion, to some stricken soldier, who spiritual blight falls upon those immensely strengthened? has given his all that they may live. guilty. They lose sight of the stars. In the Unionists in Leinster, Government, holding supreme It means that they realize that our Their way is untracked, and they pleasures must be curtailed and sacri- may perchance in the hour of danger crye out for help lest they perish. Irish The experience of pastors is that the Mass-missers are the apostles of peers in persevering devotion to Red indifferentism that stands sometimes for "leakage" and always for apathy, and a tendency to take the assembly in which they would world's side as against the Church. The history of the Church shows that In the Catechism we learn that the her greatest enemy has been and is Church has laid down the obligation of hearing Mass on Sundays and but the worldly Catholic who is too On the balance between Nationalist holidays of obligation. We know proud to obey her loyally and with and that circumstances may and do constancy, and too fearful to Party render the fulfilment of this obligation denounce her defiantly and completely.

# READ THE BIBLE

The Third Plenary Council of from a theatre or a social engage- and urges the head of the family to

week, is regarded as a legitimate styles speaking in figure and trope. Mass on Sunday. In most instances inspiration, now descending to the welcome into the councils of the it is a case of good will, of faith, of level of thoughts of children. It nation men representing those great appreciation of the value and teaches wisdom and reveals grandeur of the Mass. They who are mysteries. Kings and beggars, and of which all Ireland is so justly so immersed in the world as to think warriors and shepherds, people of little of their immortal souls will dissimilar languages and customs regard even the merest pretext move dramatically through its pages. sufficient to keep them from Mass. It leavens all literature, so that no In rural districts we have had well-read man can afford to be illthe Holy Father.

# SETHE IDEAL OF THE CHURCH

### SEIZE THE GOLDEN OPPORTUNITY

DEVLIN'S PLEA FOR LLOYD GEORGE PLAN

In a letter to the Dublin Independ ent complaining of an unfair report of a meeting of the Belfast National ists, Mr. Joseph Devlin, M. P., sets forth the reasons for adopting the

Lloyd George proposals: It would, no doubt, be the ideal solution if Mr. Asquith could put the Home Rule Act in immediate operation in its entirety. But then, there certain facts which must faced, and which cannot be effaced by merely shutting our eyes to them. Ulster Unionists may be conciliated. Who says they should be coerced? Does anyone light-heartedly propose to provoke another rebellion in the North, and if such were provoked, what hope would there be for many a long year of wiping out the fatal legacy it would leave behind? All Ulster, therefore, cannot be compelled against its will to come mmediately under the control of a Home Rule Parliament.

Is there no middle course, leading gentle suasion, and the powerful influence of allied interests, that Ulster to follow the path that the Unionists in three Ulster counties are not unwilling to tread? Would not the immediate operation of ing six to seek the enormous advantages of complete identity of interest administration with the rest of Ireland? The acceptance of Lloyd George's proposals by the Unionists would mean the end of the famous Covenant which aimed at the defeat any attempt to set up a Home

Already Unionists in the South

West are crying out against exclusion in any shape or form. Home Rule was put into immediate operation, would that hostility be any the less? Would it not be Would Munster and Connaught, plus all the Unionists in the three Ulster couninfluence ever exerting its power with increasing intensity to get those who share their religious and political views in the remaining hands in an counties to join exercise a great and, on many questions, perhaps, a dominating power? In the Imperial Parliament Ulster Unionists would be an utterly hope-Unionist representatives, the effectiveness of the Ulster Unionist Party at Westminster would be practically nil. On the other hand, a native Parliament the same forces throughout the whole of Ireland would form a strong, cohesive and compelling influence at College Self-interest would dictate to the Unionists of the six counties the advisability of joining hands with the rest of their co-religionists throughout the country. would be effected under conditions that would appeal to Protestant sentiment and afford powerful safeindustrial concerns in the east which are such a valuable asset Lloyd George's scheme proud. thus puts into immediate operation forces that tend strongly to bring all Ireland into harmonious unity and operation. Might it not be that before the time came when the Imperial Conference would assemble immediately after the war to deal with the Ulster problem, that problem would already have largely

### solved itself? SETTLEMENT OR CHAOS

In what position would the six counties be if Lloyd George's proposals are adopted? In exactly same position as the thirty-two counties will be if they are rejected, with this difference; that if a settlement falls through, Ireland will be plunged into chaos; the forces of ascendency will have the upper hand: English feeling will be antag onized, and Irish representatives in forced into a position which, at a time when the whole Empire is fighting for its very existence, may be fraught with appalling disaster for the future of Ireland.

patriotic lover of his country must look with feelings of trepidation, horizon. That we should discard a

seems incomprehensible. There is not a single honest review." Will it be better for Ire-Nationalist devoted to the ideal of land to go into this conference with Ireland a Nation who would not view with abhorrance any proposal aimed six counties with the consent of the

No one experiences the feeling of revulsion policy more keenly than I do; and it is because I have come to a clear ous opportunities for national conclusion that the only way to development and progress that such the basis of the proposals before us that I appeal to my fellow-country- to come before that conference with men, particularly of my own our people in sullen revolt, the province, to give a careful consideration to these proposals and to realize constitutional societies, and poisoned the immensity of the issues in any by a campaign of disruption and dis-

rash or hasty action. revolt against the military despotism whose excesses have shocked and ment, smashed and discredited, with estranged public opinion throughout the world. Many of the leaders of the insurrectionary movement have been executed: nothing can undo freedom amongst the English But there are many others, both leaders and rank and and antagonized by the fatal consefile, condemned to long and weary years of imprisonment and penal Have we no care these victims of a militarism Hun-like in its severity? Any settlement of the Irish problem must involve an ation of our Unionist fellow-country amnesty for these men. not accept freedom while the victims of martial law remain in British dungeons. We have an opportunity to open the prison doors to those men, to welcome them back into a new Ireland, which has broken with an evil past, and has seen the last revolutionary outbursts and repressive savagery. If no settlement is come to, feeling in Ireland must inevitably become more What prospect will there inflamed. be under such circumstances of the release of the brave but misguided ouths who risked their lives in what they believed was Ireland's delayed. The Nationalists in these

If the proposals now before the country are rejected, the Unionists of Ulster will set themselves determinedly to reorganize their forces against any scheme of Home Rule. They will no longer be committed to acceptance of the principle of Self-Government. They will have been immensely strengthened by the suicidal folly of the Nationalists in be sacrificing the position of impreg-ould nable strength which a National authority over twenty six counties, would confer. They will be able to apply themselves to the work of which had come under the Parliament, be a mighty building up the industrial and comprosperity of mercial Ulster and of increasing the political power in that portion of Ireland where they have been strengthening their position of recent years.

THE GOLDEN OPPORTUNITY Mr. Vesey Knox has pointed out that for fifty years Northeast Ulster has been becoming steadily more Protestant and less Irish. Are we to accelerate the process? And if, as some of the apostles of pessimism say, "Better wait for another fifty years," until Ulster has become almost completely Anglicized, and the Catholic Celtic section has grown correspondingly weak and impotent, what likelihood will there be then of bringing about the reunion of North and South that is now within our grasp? Meanwhile the rest of Ireland will be dissipating its energies. not in the great and beneficent work of building up a prosperous and self-governed nation, but in the difficult and possibly fruitless task of trying to get back the golden opportunity that we are asked today so recklessly to fling aside.

In the resolution passed by the Ulster Unionist Council, reference was made to a "definite" exclusion of six Ulster counties. Immediately the opponents of Home Rule seized upon this ambiguous adjective and interpreted it as meaning "perma-nent." As might be expected, the nation was told that Mr. John Redmond has misrepresented Lloyd George's proposals, and Irishmen were asked to discredit and disbelieve the explicit statement of the Irish leader. The precipitate rush to declare that Mr. Redmond was unworthy of credence is but an illustration of the whole spirit of reckless desperation with which the apostles of dissension are bent upon the work of National destruction. By a happy chance, the speech of the Prime Minister at Ladybank has come just at the appropriate moment to nail this deliberate lie; but it is by lies like that the mind of Ireland is being poisoned, and that well-intentioned but ill-informed persons and public boards are being stampeded into condemnation of supposed schemes which have no more relation to Mr. Lloyd George' proposals for immediate Home Rule than Tenterden Steeple to the Goodwin Sands. "What is desired now," said Mr. Asquith, "is a provisional There can be no standing still, and settlement. When the war comes to there can be no progress. Every an end, when the reign of peace is re-established, we shall have to take stock as an Empire of our internal almost despair, to a future in which relations as an Empire . . The no ray of light illumines the clouded fabric of Empire will have to be refashioned, and the relations not great opportunity for national only between Great Britain and Ireeasement and enfranchisement, land, but between the United Kingand walk blindly along the road dom and our dominions, will of necessity be brought, and brought promptly, under close and connected

an Irish Parliament South, against any lexclusion giving to our Unionist fellow-countrymen an object lesson in the marvelash or hasty action.

Irishmen today are seething in influences of nearly forty years of a most successful constitutional move racial passions aroused, in most appalling intensity, and all the forces that have fought for Irish democracy disillusioned, embittered quences of a rash and suicidal rejection of the greatest chance that has ever been offered to our people to win not only the freedom of their native land, but the friendly co-opermen in building up a self-governed, a prosperous and, above all, a united Irish nation? This is the issue the delegates to the forthcoming Ulster there be no misconception. There is no third alternative. The English people will give us anything that we accept; but they will not shoot down Ulster Unionists at the behest of those who reject the olive branch

now offered. As I have pointed out, the extension of Home Rule to the six counties is not defeated, but merely counties will still have the full strength of the entire Nationalist representation of all Ireland to protect their interests, and there is additional safeguard that, until their tentious legislation affecting them can be passed through the Imperial Parliament. It is not pleasant for them to be asked to wait for a little while longer, but will their position be made pleasanter by having Home Rule denied to the rest of Ireland in the meantime, and increased strength thus given to the forces fighting against Irish freedom? dog in the manger policy is not one, I fancy, that would appeal to any section of Ulster Nationalists.

What the Ulster Unionists have

remain under the Imperial Parliament. No one knows better than the Unionists of the Northeast of Ulster that such a claim is only part of the game of political tactics.
They realize fully the appalling cost and the abnormal delays that any project involving any legislation at Westminster entails. How would it be under Lloyd George's scheme ? Whilst twenty-six counties would be able immediately to deal with their local wants in an assembly where Irish needs are the supreme consideration, the other six counties would be feebly trying to make their voices heard amidst the welter of conflicting and complex interests of world-wide Empire. Northeast Ulster would have to go to the Imperial Parliament for leave to carry out the simplest measure of social reform or industrial development. What chance would the representatives of Northeast Ulster have of getting their wants attended to in such a legislative assembly They would simply be swamped. Whatever their failings or prejudices, the people of Northeast Ulster have never lacked a keen appreciation of business needs. Does anyone think they would not soon feel the pressure of an impossible position driving them into an Irish Parlia ment where their local wants would find prompt attention at a cost infinitesimally smaller than we be wasted in a futile effort in a Par liament now more than ever devoted to the needs of an expanding It is not merely that Lloyd George's proposals open the way to a united Ireland; they make a united Ireland, under a native Parliament, an absolute necessity to the Orangemen of the North in quite as imperative a degree as to the Nationalists of the South. Can any sane Nationalist hesitate as to how he should act in this great crisis We have been given a great oppor tunity. Let us not incur a terrible responsibility by lightly rejecting a proposal which brings the freedom and the amicable unity of all Ireland immediately into view. The enemies of Home Rule are right from their point of view in calling on Nationalists to reject the present offer. The putting of Home Rule into immediate operation in twenty six counties would be the putting into operation of powerful and irre sistible influences, tending steadily and with cumulative effect to draw all Ulster of its own accord to seek the protection and fostering care of a native Parliament. That is an ideal which appeals to the Orangeman as well as to the Nationalist. That is the goal towards which every patriotic Irishman should anxiously strive. Sir Edward Carson, on a notable occasion in the House of Commons, foreshadowed the pros-pect of a Home Rule Parliament Sundays will be a banquet-hall for considerably to the number who worms. You will be forgotten ere beging the daily round of activity at the partition of Ulster from the rest of the Father- of conciliation and co-operation unionists, and thus bringing about winning the confidence of the Ulster

land. The thing is unthinkable, growing up between North and what we all desire—an Ireland, one lature. Here are his words: "I will say this, that if Home Rule is passed, much as I detest it, and loyally as I will accept the responsibility for secure real and lasting unity is on an assembly affords; or will it be to opposing it, my earnest hope, and I would say my most earnest prayer, would be that the Government of Ireland for the South and should prove such a success in the future, notwithstanding all anticipations, that it might be best for the interests of Ulster itself to move towards that Government and come in with and form one unit in relation to Ireland. I would be glad to see such a state of affairs arising in Ireland that you would find such mutual confidence and good will between all classes in Ireland as would lead to a stronger Ireland as an integral unit in a federal sys

There is a tide in the affairs of nations as well as of individuals. we fail to take it at the flood, then, indeed, the future of the nation's life may be "bound in shallows and miseries " The forthcoming Ulster Conference should be a deliberative assembly whose decision should be the result not of prelimin-Conference will have to face. Let ary mandates, but of unfettered discussion of all the facts.

No delegate should go to that conference determined to shut his ear can agree amongst ourselves to to the voice of reason, and blind his eyes to obvious facts, or with his mind made up not to listen to argument. The delegates should not go asgramophones incapable of more than the reproduction of catch cries and shibboleths. Theirs is a weightier responsibility, a responsibility which may be betrayed but cannot be evaded. Ireland is being given a great chance. May God guide her sons to bring immediate benefit to our Fatherland, and open the way to a glorious and an early future in which all its children shall rejoice in their new-found freedom and fraternity. Let us not add another to what the Prime Minister has described as the "tragic series of missed and misused opportunities.

### PORTIUNCULA INDULGENCE IS EXTENDED BY PONTIFF TO COVER WHOLE YEAR

honor the occasion of the celebration been asking is to be allowed to the seventh centenary of the Portiuncula Indulgence divinely granted to the great St. Francis and confirmed by Pope Honorius III., His Holiness Pope Benedict XV. has granted a special concession in a pontifical brief addressed to the Very Rev. Father Cimeno, General of the order of Friars Minor, appointing Cardinal Guistini, who is at Protector of the order. Papal Legate to represent the Holy Father at the solemnities which are to be held at

In this brief Pope Benedict extends the Portiuncula Indulgence throughout the whole year that will begin on August 1, 1916, and will end on August 2, 1917.

The great importance of this concession may be realized when the fact is borne in mind that at first August 1 and sunset the next day, August 2.

In accordance with the respectfully worded request of the government of the Argentine Republic Pope Benedict has, in honor of the occasion of the celebration of the centenary of the independence of that nation, can army is located on the island of raised the present Internunciature there to the status of a Nunciature.

### OUR LADY OF MOUNT CARMEL SCAPULAR

For priests as well as the faithful there is an item in the latest issue of Acta Apostolicae Sedis especial interest. It is an answer returned by the Sacred Congregation of the Holy office to the following doubt submitted to it by the Capuchin

Order Since it is sufficient to bless the first scapular (e. g., that of Our Lady of Mount Carmel) which is used in the act of enrollment, without their afterwards being any need for a new blessing for scapulars for the same person of the same kind, is it likevise sufficient to bless the first indifferent and has made no pro medal and not to bless the subsequent medals which are worn when the meantime thousands of Catholic sol first gets lost or destroyed by use; or diers and sailors are dying without must the medal be blessed as often spiritual ministrations as a new one is employed when the first gets lost or the worst for wear?

General Inquisitors at the meeting

To the first part in the negative. "To the second part in the affi ma-

And in audience given on Thursday May 11, Our Most Holy Lord Benedict XV., by Divine Providence Pope graphics by Divine ciously approved of this solution of

R. CARDINAL MERRY DEL VAL, Secretary.

Donatus Archbishop of Ephesus,

## CATHOLIC NOTES

The Hon. Judge Albert C. Baker, attorney, and chief justice of Arizona, 1893-7, has just been received into the Church in Pheonix, Arizona.

The Papal honor of Knighthood of St. Gregory has been conferred upon W. Bourke Cockran and Clarence H. Mackay of New York.

The Very Rev. Dr. Canice O'Gorman, Assistant-General of the Augustinian Order, St. Patrick's, Rome, has been appointed a Consultor of the Sacred Congregation of the Holy Office. The Pope has promised a donation

of \$500 per annum for four years to help the monks of Caldey (that convert community in England) to surmount the difficulties their conversion to the Church. The President has appointed the

Rev. Edmond J. Griffin of the District of Columbia, a chaplain in the army, with the rank of first lieutenant, vic Chaplain Alexander P. Landry, 12th Cavalry, resigned.

Official announcement was made on July 7, of the appointment by Pope Benedict of Mgr. Locatelli as Papal Nuncio to Belgium. Unofficial reports last month forecast the transfer of Mgr. Locatelli from the post of Papal Internuncio at Buenos Aires to that of Nuncio at Brussels.

By the demise of Count Agostino Antonelli, grand nephew of the great Secretary of State to Pius IX., Cardinal Antonelli, Rome has lost a prominent figure of the old school. Count Antonelli was seventy-one years of age. He was an energetic promoter and generous benefactor of a great many good works in Italy.

Manchester Catholics are incensed by the prohibition, for the first time. of their great Whitsuntide procession, in which some 35,000 persons ordinarily take part. The Protestant dean objected to the obstruction caused the procession some weeks ago, and the hour was put forward by the Catholic authorities in consequence Then the city council prohibited all public processions from the 12th to the 19th

At Portsmouth, N. H., recently, the bodies of thirty-one Spanish sailors who had died in the stockades after the battle of Santiago were transferred to the Spanish Rome, July 10th, 1916.—In order to steamer Almirante Lobo., with imposing naval and military honors, in ccordance with the undertaking given by President Wilson. Very cordial speeches were made by repre sentatives of both nations, over the unique function.

The Rev. Jules Albert Baisnee, S.S., a well known professor of St. Mary's Seminary, Baltimore, having taught philosophy there for many years, is back at his post again after having lost an arm in the service of his country, France. He was wounded while engaged in his duties as chaplain. His superiors have obtained permission from the Holy Father for him to say Mass with his one arm, a rare privilege.

Amongst the valued treasures owned by the Sisters of Charity at the Mother-house of the Order at Mt. St. Joseph-on-the-Ohio, are the Jour nals of Mother Seton, old volumes this plenary indulgence could be gained only in the little chapel of from the first days of American the Portiuncula, situated near Assisi, printing, a precious gold chalice of and in its art gallery are, 'tis said, original paintings by Guido, Titian, Reni, Van Dyck, Domenichino, Rubens, Leonardo da Vinci, Correggio Carlo Dolci, Raphael, Carricci, and others.

The largest garrison in the Ameri-Oahu, Hawaii. There a little less than 6,000 sturdy soldier boys in khaki are encamped for the protec tion of the archipelago and the Pacific coast. About 4,000 soldiers are quartered in various other posts on the same island. The spiritual interests of the Catholic boys are attended to by two chaplains, Father Jeremiah A. Lenehan, of the diocese of Wichita, and Father Ignatius Fealy, of the archdiocese of Balti

His Eminence, Cardinal Logue Archbishop of Armagh, states that the number of chaplains available for the spiritual wants of British Catholic soldiers and sailors falls far short of what is necessary. Forty at least are urgently needed at present. The priests are willing and can be found, but the government seems vision for their service.

The havoc and perils experienced on the battle fronts in France has Answer — Their Eminences the brought about conditions similar to those which faced the Christians of held on Wednesday, May 10, 1916, the earliest centuries of our erawhen to escape persecution they worshiped underground in the Cata combs. The constant shelling of the towns and villages has demolished the church, school-house, and many chool into the caves, and there the children have learned their lessons on week days and on Sunday have gathered with their elders in the caves for the church services, secure from both bullets and shells.

She was a desperate woman,

she was like to kill poor Alice with

her dreadful words. Alice's heart was changed to stone from that

was found dead beside the mother-

-she made no defence; she never

raised her head nor said a word. She

happened, for we knew-Mary and

-that Alice never did that.

usband and wife mingled their tears

" And this was Samuel Draper's

" Ay, damn him for a scoundrel!"

said the strong yeoman, starting to his feet and clenching his fist, the

tears on his cheeks, and his voice all

broken with emotion. "He may keep away from this village, where

the people know him; but there's no

rest for him on this earth-no rest

fort the poor little lassie !

the meaning of the words;

think, and that he must pray.

burst and drive him mad.

until he saw her.

did I come here?"

William Sheridan said no m

vork?" asked Sheridan, slowly.

with marks of violence on it.

might

knew

# MOONDYNE JOE

THE GOLD MINE OF THE VASSE

V. IN SEARCH OF HIS SORROW

Nine years crowded with success ful enterprise had made Will Sheridan a strong man in worldly wisdom wealth. His healthy influence had been felt and acknowledged all the West Australian Colony. His direct attack on all obstacles never failed, whether the barriers were mountains or men.

He had raised the sandalwood trade into cosmopolitan commerce. nine years he had made a national industry for the country in which he lived; had grown rich himself, without selfishly seeking it, and in proportion had made millionaires of the company that employed him.

When men of large intelligence, foresight, and boldness, break into new fields, they may gather gold by the handful. So it was with this energetic worker. His practical mind turned everything into account. He inquired from the natives how they cured the beautiful soft kan garoo skins they wore as bokas, and learned that the red gum, tons of which could be gathered in a day, was the most powerful tan in the

He at once shipped twenty tons of it to Liverpool as an experiment.

The next year he transported two hundred thousand pounds' worth; and five years from that time, Australian red gum was an article of

universal trade.

He saw a felled boolah-tree change in the rainy season into a transparent substance like gum arabic; and three years afterwards, West Austra lia supplied nearly all the white gum in the markets of civilization.

One might conclude that the man who could set his mind so persistently at work in this energetic fashion must be thoroughly engaged, and that his rapid success must have brought with it a rare and solid satisfaction. Was it so with Agent

Sheridan? Darkest of all mysteries, O secret heart of man, that even to its owners is unfathomed and occult! Here worked a brave man from year to year, smiled on by men and women, transmuting all things to gold; vigorous, keen, worldly, and gradually becoming philosophic through large estimation of values in men and things; yet beneath this toiling and practical mind of the present was a neart that never for one day, through all these years, ceased bleeding and

grieving for a dead joy of the past. This was the bitter truth. riding through the lonely and beautiful bush, where everything was rich in color, and all nature was supremely peaceful, the sleepless under-lying would seize on this man's heart and gnaw it till he moaned aloud and waved his arms, as if to put physically away from him the felon thought that gripped

so cruelly. While working, there was no time to heed the pain—no opening for the bitter thought to take shape. But it was there always—it was alive under the ice-moving in restless throbs and memories. It stirred at strange faces, and sometimes it beat wofully

at a familiar sound. No wonder that the man who carried such a heart should sooner or later show signs of the hidden sorrow in his face. It was so with Will Sheridan. His worldly work and fortune belonged only to the nine years of his Australian life; but he knew that the life lying beyond was that which gave him happiness or misery.

He became a grave man before his time; and one deep line in his face, would have that to most people would have denoted his energy and intensity of will, was truly graven by the unceasing presence of his sorrow.

He had loved Alice Walmsley with that one love which thorough natures only know. It had grown into his young life as firmly as an organic part of his being. When it was torn from him there was left a gaping and bleeding wound. And time had brought him no cure,

In the early days of his Australian career he had received the news of his father's death. His mother and sister had been well provided for. They implored him to come home but he could not bear to hear of the one being whose memory filled his existence; and so he never wrote to his people. Their letters ceased and in nearly nine years he had never heard a word from home.

But now, when his present life was to outward appearance all sun-shine, and when his future path lay through pleasant ways, the bitter thought in his heart rankled with unutterable suffering. Neither work nor excitement allayed the pang. He shrank from solitude, and he was solitary in crowds. He feared to give rein to grief; yet alone, in the moonlit bush, he often raised his face and hands to heaven, and cried aloud in his grievous pain.

At last the thought came that be must look his misery in the facethat he must put an end to all uncertainty. Answering the unceasing yearning in his breast, he came to a

"I must go home," he said aloud one day, when riding alone in the forest. "I must go home—if only for one day."

VI.

THE DOOR OF THE CELL

poop deck of a steamer ploughing stepped after him, and placing his Draper's wife. No one knows what

in the long line of Liverpool shipping The man was young, but, with deep marks of care and experience on his face, looked nearly ten years older than he really was. From the face, it was hard to know what was pass-ing in the heart; but that no common emotion was there might be guessed by the rapid stride and the impatient glance from the steamer's progress to

It was Will Sheridan; but not the determined, thoughtful Agent Sheri-dan of the Australian sandal-wood trade. There was no quietness in his soul now; there was no power of thought in his brain; there was nothing there but a burning fever of longing to put his foot on shore; and then to turn his face to the one spot that had such power to draw him from the other side of the world.

As soon as the steamer was moored, heedless of the Babel of around him, the stranger passed through the crowd, and entered the streets of Liverpool. But he did not know the joy of an exile returning after a weary absence. He did not feel that he was once more near to those who loved him. It was rather to him as if he neared their graves.

The great city in which he walked was as empty to him as the great ocean he had just left. Unobservant and unsympathetic, looking straight before him, and seeing with soul's vision the little coast village of his boyhood, he made his way to the railway station, bought a ticket for home, and took his place in the

At first, the noise and rush of the train through the cold evening of a winter day, was a relief to the rest-less traveller. The activity fell upon his morbid heart like a cold hand on feverish forehead. But, as the sun sank, and the cheerless gray twilight crept round him, the people who had travelled from the city were dropped at the quiet country stations, and sped away to their happy homes.

A man came and lighted a lamp in the carriage, and all the outer world grew suddenly dark. The traveller was alone now; and, as the names of the wayside stations grew more familiar, a stillness fell upon him, against which he made no struggle

At last, as once more the train moved to a station, he arose, walked slowly to the door, and stepped on the platform. He was at the end of his journey—he was at home.

At home! He passed through the little station-house, where the old porter stared at his strange face and strange clothes, and wondered why he did not ask the way to the village. moonlight, On he strode in the glancing at familiar things with every step; for ten years had brought little change to the quiet place There were the lone trees b roadside, and the turnpike, and down in the hollow he saw the moon's face reflected through the ice in the millpond; and seeing this, he stopped and looked, but not with the outward eye, and he saw the merry skaters, and Alice's head was on his shoulder, and her dear voice in ear, and all the happy love of his boyhood flooded his heart, as he bowed his face in his hands and

sobbed. Down the main street of the village he walked, glancing at the bright windows of the cottage homes, that looked like smiles on well known faces. He passed the post office, the church, and the inn; and a few steps more brought him to the

corner of his own little street. The windows of the Drapers' house were lighted, as if for a feast or merry-making within; but he passed on rapidly, and stopped before the of the widow's cottage. all was dark and silent. He There, all was dark and silent. He glanced through the trees at his own old home, which lay beyond, and saw a light from the kitchen, and the oonlight shining on the window of

his own room. But here, where he longed for the light there was no light. He laid his hand on the gate, and it swung open before him, for the latch was gone. He passed through, and saw that the garden path was rank with frozen weeds, and the garden was itself a wilderness. He walked on and stood in the porch, and found a bank of snow against the bottom of the cottage door, which the wind had whirled in there, perhaps a week

before. He stood in the cheerless place for a moment, looking into his heart, that was as empty as the cottage porch, and as cold; and then he turned and walked down the straight path, with almost the same feeling that had crushed him so cruelly

eleven years before. He passed on to his own home, which had been shut out from his heart by the cloud that covered his way; and a feeling of reproach came upon him, for his long neglect of those who loved him. Those loved him! there\_was something strength of the first blow. warming in his heart, and rising against the numbness that had stilled it in the cottage porch. He stood before the door of his oldhome, and raised his hand and knocked

face to William Sheridan met his his throat, he said, with an effort

'Is this Mrs. Sheridan's house?' "It was Mrs. Sheridan's house, sir," answered the man; but it is my house now. Mrs. Sheridan is dead." Another cord snapped, and the stranger in his own place turned from the door with a moan in his

As he turned, a young woman for the little one:

with decreased speed past the docks hand on his shoulder, said earnestly, passed between them — they two "Be this William Sheridan, that we thought were dead?" and, looking in the papers that proved what she he said. his face and recognizing him, muttered, "Poor lad! poor lad! don't and with no one else in the house, 'ee know thy old schoolmate, Tom she was like to kill poor Alice with Bates, and thy own sister Mary ?' Taking him by the arm, the kind fellow led Sheridan to the door, and minute. The woman left the village

d:
Wife, here be thy brother Will, again. But that night the little child said safe and sound, and not drownded, as Sam Draper told us he were—and that same Draper for all his

evil doin's !' Then William Sheridan felt his kind's sister's arms on his neck, and the associations of his youth thronged up like old friends to meet him, and with them came the sweet spirit of his boy's love for Alice. They came defence—all she wanted was to get to his heart like stormers to a city's gate, and seeing the breach, they entered in, and took possession. the second time that night, the strong man bowed his head and sobbed—not for a moment as before, but long and bitterly, for the suppressed feelings were finding a vent at last; the bitterness of his sorrow, so long and closely shut in, was

flowing freely.

Brother and sister were alone durfor the lost one. ing this scene; but after a while, Mary's kind hearted husband entered, a rugged but tender-hearted Lancashire farmer; and knowing that much was to be said to Will, and that this was the best time to say it, he began at once; but he knew, and Will Sheridan knew, that he began at the farthest point he could from what he would have to say before the end. Will Sheridan's face was turned in the shadow, where neither his sister nor her husband could see it, and so he listened to the story.

Will," said his brother-in-law, tha knows 'tis more'n six years since thou went to sea, and that gret changes have come to thee since then; and tha knows, lad, thou must expect that changes as gret have come to this village. Thy father took sick about a year after thou went, and grieved that he didn't hear Samuel Draper wrote to from thee. his people that thou'd turned out a bad lad, in foreign countries, and had to run away from the ship; and when that news came, it made th' old people sorrowful. Thy father took to his bed in first o' th' winter, and was Thy father took to dead in a few months. Thy mother followed soon, and her last words were a blessing for thee if thou were living. Then Samuel Draper came back from sea, looking fine in his blue uniform; and he said he'd heard thou'd been drowned on voyage from China. He went to sea again, six months after, and he's never been here since; and 'tis unlikely," Mary's hysband, said very slowly, "that he husband said very slowly, ever will come to this village any

Tom Bates ceased speaking, as if were told, and stared straight at the fire; his wife Mary, who was sitting on a low seat near him, drew closer, and laid her cheek against his weeping silently; and he put his big hand around her head and

Will Sheridan sat motionless for about a minute, and then said, in a hard monotone : What became of Alice Walmsley?

Did she-Is she dead, also ?" Nay, not dead," said his brotherbut worse than that. Alice in-law.

Walmsley is in prison! Will Sheridan raised his head at the word, repeating it to himself in blank amazement and dread. Then he stood up, and faced round to the two people who sat before him, his sister hiding her weeping face against her husband's side, the husband patting her head in a bewildered way, and both looking as if they were the guilty parties who should be in

prison instead of Alice. Had they said that she was dead, or even that she was married, he could have faced the news manfully, for he had prepared his heart for it; but now, when he had come home and thought he could bear all, he found that his years of struggle to forget had been in vain, and that a gulf yawned at his feet deeper and wider than that he had striven so

long to fill up. In the name of God, man, tell me what you mean. Why is Alice Walmslev in prison

fire, and patted his wife's head; but a moment after Sheridan asked the question, he let his hand close quietly round the brown head, and raising his eyes to Will's face, said, in a low

voice: "For murder. For killing her

child! Will Sheridan looked at him with a pitiful face, and uttered a sound like the baffled cry of a suffering animal that finds the last door of escape shut against it.

His brother-in-law knew that now was the time to tell Will all, while his very soul was numbed by the

"They were married in the church, as you know," said Mary's husband, "and they lived together for some time, seeming very -though Mary and I said, when it was all over, that from the very day The door opened, and a strange face to William Sheridan met his look. Choking back a something in captain, and his ship was going to India, and Alice wanted very bad to go with him. But he refused her at last so roughly, before her mother, that poor little Allie said no more Five months after his going her child was born, and for six months the poor ailing thing looked live her old self, all smiles and kindness and love Then, one day, It was winter again. A sunburnt, came from within to the porch; and there walked into her house a strange the man, with a sudden exclamation, woman, who said that she was Samuel THE LAST PAINTING

There once dwelt in a stately castle a beautiful, dark-eyed boy, the last of a noble race, and a fair, golden-haired lady, his mother. Far and near was this lady known for gentle goodness, her sweet charity, and hardly a peasant bent his knee at evening beneath the shadow of the great castle but asked God's blessing on her head. Many years before, when the boy was but lass! she was charged wi' killing it castle - her husband. have told how the thing out of sight, and hide her poor head. Poor little Allie—poor little Allie! She never raised her hand to hurt silent framed. her child. It was accident, or it was some one else-but she couldn't or wouldn't speak. She was sent to prison, and her mother died from the patience, although the rose gentle God help the poor lass toeyes grew sad and wistful. night! God help poor little Allie!'
And the warm heart overflowed, and

an end, when, through the gates of the castle, they bore its dead lord wrapped in a blood stained flag under whose standard he had brave fought and fell. And the young wife knelt beside the cold, dead form and prayed heaven to give her strength to bear her trial; and, as though in answer to that prayer, little child stole to her side and slipped its baby hand in hers, and that touch brought something of peace even there beside the newly dead, and clasping the small form for such as he. Mother and child closely to her she murmured another prayer: "Oh, God, take my curse him-one from the grave, the other from the prison; and sea or little one in Thy care; never let him and cannot shut them out from his stray from Thee; keep him ever pure and true to the faith of his black heart. Her father was a sea-man, too, and he'll sail wi' him until the villain pays the debt to the last

farthing. And Allie's white face will haunt him, even in sleep, with her dead child in her arms. Oh, God help poor Allie to night ! God comthat night. His sister prepared his own old room for him, and he went to it, but not to sleep. Up and down he walked like a caged animal, moan ing now and again, without following

"Why did I come here? O, why He felt that he could not bear this agony much longer-that he must he could do neither. There was one picture in his mind, in his eye, in his heart-a crouching figure in a dock, with a brown head sunk on her white hands,-and were he to try to get one more thought into his brain, it would eves. answer thus :

And how could he pray—how could kneel, while the miscreant walked the earth who had done all this? But from this hateful thought he reverted with fresh agony to her blighted heart. Where was she that night? How could he find her and heaven help her? If he could only pray for her, it would keep him from delirium

And he sank on his knees by the bed where he had knelt by his mother's side and learned to pray; and again the old associations came thronging to his heart, and softened The sweet face of his boy's love drew to him slowly from the mist of years; and gradually forgetting self, and remembering only her great sorrow, he raised up his face in piteous supplication, acknowledging his utter dependence on divine s rength, and prayed as he had never prayed remained with it.

When he brose from his knees, he looked upon every familiar objectaround him with awakened interest, and many things that he had forgotten came back to his memory and affection when he saw them there. Before he lay down to rest, for he felt that he must sleep, he looked through window at the deserted cottage and had strength to think of its former inmates.

"God give her peace, and in some way enable me to bring comfort to he said. And when he arose Poor Tom Bates still stared at the in the morning this thought was uppermost in his mind—that he must arch for means to bear comfort to the afflicted heart of Alice Walmsley.

From his sister and her husband he learned that Alice was confined in Millbank Prison in London, and he made up his mind to go to London that day. They, seeing that he was determined on his course, made no effort to oppose him. He asked them not to mention his visit to any one in the village, for he did not wish to be recognized; and so he turned from the kind-hearted couple, and walked toward the railway station.

Sheridan now remembered that he had brought from Western Australia some letters of introduction, and also some official despatches; and he thought it might be a fortunate circumstance that most of the official letters were addressed to the Colonial Office and the Board of Directors of

Convict Prisons. Australia, where there are few free settlers, and an enormous criminal population, a man of Sheridan's standing and influence was rarely found; and the Government of the Colony was desirous of introducing him to the Home Government, know consideration. He began to

TO BE CONTINUED

a toddling thing, the grim call of war had taken from her the lord of uttered no complaint, she made no moan, when in the great wide doors he stooped and with white lips kissed her and the boy, then sprang upon his horse and dashed away, not daring to look back at the picture of anguish the great doors And the young wife took up her burden of suspense, dread and weary waiting, and bore it with faded from her cheek and her blue

Then one day the waiting came to fathers."

The years went on, and the young lord of the castle grew from childhood to boyhood, environed by a mother's tender love, guarded by a mother's prayers, taught all that is purest and best from a mother's gentle lips. He was beautiful, with the dark beauty of his father's race; he was proud, impetuous, daring; but he was innocent and pure of heart.

Early in him the fire of genius began to glow, and sitting at his mother's knee, his dark curly head against her shoulder, he would tell the ambitious dreams which filled his young mind; of how some day in the years to come he would be great artist whose fame would ring hroughout the world and whose pictures would live forever. And the nother as she listened and watched the flushed cheek and sparkling would sometimes sigh and er thus: "Dear, always remember that the truest greatness is first to be noble and pure of heart; and no matter how we may appear before the world, how great, high, it will avail us nothing if we are not pleasing in the sight of

And the boy listened patiently and reverently, sometimes bending his proud, young head to kiss the white, jeweled hand laid so tenderly on his

Then came a time when the first great sorrow darkened his young life and grief and gloom hung over the castle, for its sweet and gentle lady lay ill unto death. Just before death came she laid her hand on the dark, bowed head of the boy, as he knelt in speechless woe beside her, and said to him: "My child, live so that we may be reunited in heaven, where there is no more parting; do before. Such prayers are never offered in vain. A wondrous quiet came to the troubled heart, and

waiting for you. The years passed b , the boy had to pass; no greater artist ever lived; age; his name rang throughout the land. through all the flattery and homage age of unbelief, and in the whirlpool of skepticism raging around him his faith was enguifed. He still cherished tenderly and reverently the memory of that loved God she had aught him to love in his innocent boyhood, nor in the heaven where

she had said she would wait for him. One day, when a great church was being built, they cam and asked him to paint a picture to hang there. But when they told him the picture they wanted was a thorn-crowned head of Jesus Christ he very reluctantly promised to paint it; for all et pictures had been painted under that inspiration which lights the road to genius, and he felt no inspiration would come to him where he had no belief.

It was some days before he could bring himself to begin, but at length he stood before the easel on which was the bare canvas, brush in hand, and listlessly, with a frown on his brow, began to paint. It was early morning; the soft summer air came through wide-open

windows and gently lifted the raven hair 'rom his contracted brows; it was the fresh, quiet hour when In the Penal Colony of Western inspiration had always come to his wooing. And in a little while his hand began to move more rapidly, his eyes lighted from an inward fire, his dark cheek flushed hotly, his breath came quick and fast. The hours passed by but he still labored ing that his would be treated with lips, but he was unconscious of hunger. A strange, enrapt feeling think that these letters might be the held him, a stranger power seemed means he sought for, and he made to guide his hand, and the picture up his mind to deliver them at once. grew with marvelous rapidity upon the canvas.

The long summer day grew to its close, the artist's face gre and whiter, the sweat of exhaustion stood thick upon his brow. Then, as twilight crept into the room, and its dusky shadows hid the long day's strange work, his hand fell heavily to his side; with a sigh of complete exhaustion he sank upon the soft rug at the foot of the easel and sank nto profound slumber. For hours then the he slept; darkness fell, rose higher and higher until its light poured through the window upon the picture on the easel. as it stood, bathed in silvery light, the artist awoke with a great start and looked upon it. Had he gone mad, or was he dreaming, for surely his brain never conceived nor his

hand executed that picture. face infinitely, pathetically eautiful, with great, mournful patient eyes, in which lay a world of sadness and mute reproach. The soft bronze-tinted hair was pushed back from the brows, and about them was pressed a crown of sharp thorns, while the blood trickled slowly over the marble pallor of cheek and brow.

The artist rose slowly, with fascinated gaze still bent upon the pic-The beautiful, pathetic eyes ture. seemed to be looking their sad reproach right into his very soul, and his heart began to beat with a strange pain. Again he was a little sitting at the feet of that sweet, dead mother, listening to the sad story of how Jesus suffered and died. Bah! he was only a credulous child then, and now he is a man, able to reason and to think; and how beautiful and how sad that face, how patient, how reproachful the mourning eyes; and those sharp and cruel thorns - what pitile hand had pressed them into the delicate flesh? Sin had fashioned them and unbelief had pressed them there.

Bah! what thoughts were those Had this face, which had grown so strangely under his hand, made a weak fool of him? He will blot it and his weakness out forever. He caught up a brush and raised his hand to dash it across the face, but his hand fell again heavily to his side. No, no, he could not while those eyes looked up into his. beautiful, sad eyes, dark with the shadow of the cross, beneath the crown of cruel, mocking thorns, you have melted the ice about one heart. With a great sob, down on his knees the artist sank, and the tears fell heavily on his hands as he raised them, clasped, "Thou hast conquered forgive, have mercy." There the words died on his lips; he sank back and lay still and motionless beneath the pictured head.

And thus they found him in the morning, and thought at first he slept, for there was a smile on the face; but when they tried to rouse him they found that he was dead.

There hangs in a certain great church a picture whose spread all over the world—a thorn-crowned head of Jesus Christ painted as no hand ever has or ever will again, paint it. From the shadow of the altar the beautiful, sad eyes look down upon kneeling The name of him who painted it will live forever; and though long years have passed since they found him dead beneath the picture, tottering old men and women still tell why it is called "The Last Painting." Howard Wright, in Catholic Herald of Sacramento. Cal.

# THE POPES AND THE **JEWS**

As Catholics have long been, on account of their religi become a man and the ambitious misrepresentation, slander and perse dreams of his boyhood had all come cution, they should be the last to countenance by word or deed any his pictures were the wonder of the such excesses against men of other s name rang throughout the But had he remembered, Divine commission of the Church to which they belong, fighting for her of the world, the teachings of that dead mother? Alas, no; it was an good example to bring others into good example to bring others into her fold, they should never forget that one of the noblest virtues which their Faith enjoins, is love and charity to all men. Religious hatred and bigotry should be odious to them. Our fathers have passed through those scorching flame earnestly pray that others may never have to suffer the same bitter pangs. We sincerely and heartily condmer religious persecution in every shape and form.

Among the lessons which our Holy Father, Pope Benedict XV., impressed upon a world dazed by almost unimaginable scenes of strife and bloodshed, we find this allimportant precept. In his answer to the petition of the American Jewish Committee begging him to use his moral and religious influence in behalf of their suffering brethren in various beliigerent lands, the Holy Father, through his Secretary of State, Cardinal Gasparri, after stating that he was unable to express his opinion concerning the special facts mentioned in the memorial, said:
. . . In principle, as the head

of the Catholic Church, which considers all men as brethren and teaches them to love one another, he will not cease to inculcate the observ ance among individuals as among nations of the principles of natural right, and to reprove every violation of them. This right should be observed and respected in relation to the on; no food had that day passed his Children of Israel as it should be as to all men, for it would not conform to justice and to religion itself to derogate therefrom solely because of a difference of religious faith. the Supreme

Moreover, . . . the Supreme Pontiff feels in this moment more

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all men shall recollect that they are brothers and that their salvation lies in the return of the law of love, which is the law of the Gospels.

The answer is worthy of the tradi-tions of the Papacy. The petitioners themselves recalled with gratitude, that in the past, several of the predecessors of His Holiness had extended their protection to those of the Jewish faith, in the interest of right and justice.

The history of the Papacy extends over well-nigh two thousand years, and during all that time the conduct of the Popes toward the Jews has been far more tolerant and humane than was that of con emporary rulers. In the Decretals (v, vi, 9) the name of Clement III., we find the famous Bull Sicut Judæis, which might be called the Jewish Bill of Rights. The Pope who first promulgated it, seems to have been Nicholas II., (1061.) The Bull was renewed by Calixtus II., Eugenius III., Alexander III., Clement III., Celestine III., Innocent III., Gregory IX., Innocent IV., Urban IV., Martin V., Eugenius IV., and several others. It is a fairly liberal docu-ment and protects the members of the outlawed race in essential human rights. Under pain of excommunication, it forbids baptizing them against their will, killing or wounding them, injuring their property, interfering with their religious ceremonies, etc. Should adult Jews be baptized against their will, their baptism is considered invalid, and children must not be baptized without the consent of their parents or guardians. Moreover, Jews were to be left in tranquil possession of their synagogues, though as a rule, not permitted to build new ones. But Alexander III., allowed their houses of worship to be repaired. Paul IV., who dealt severely with the Jews, decreed that they could have but one synagogue in each city or locality they dwelt. Many Popes, however, abrogated the more rigorous decrees. And the Protestant Basnage informs us that in his day (1653-1725), there were 9 synagogues in Rome, 19 in the Roman Campagna, 12 in the remainder of the Patrimony of the Peter, besides 36 in the March of Ancona.

The Popes have ever condemned the persecution of the Jew. They have always proclaimed his right to life, property, freedom of conscience But the Church is the and worship. depository of the Faith, and the Popes are its guardians. They saw that at times Judaism was a real peril to the faith of Christians and they placed certain restrictions on the practice of the Jewish religion. Thus, for instance, the children of Israel were not allowed to make proselytes or to have Christian slaves. At times, they were forbidden to live in familiar intercourse with the Faithful, and Paul IV., while never infringing on their essential rights, confined then in Rome to one quarter of the city, the well-known Ghetto. The Papacy, according to Rodo-canachi, in his book, "e Saint-Siege et les Juifs," always endeavored to treat with justice and equity the Jews dwelling in the Eternal City, though it felt at the same time, a certain mistrust "of these suspicious And in his "History of the Jews," Basnage tells us that the dealings of the Popes with them were milder than those of other sovereigns; that they favored the persecuted race, made some of its members their treasurers, gave them special privileges and left them liberty of conscience. And to their credit, the Jews in Rome, when under Arnold of Brescia, Crescenzio, Stephen Porcari and Cola di Rienzi, revolt seethed in the city, remained loyal subjects of the Holy See. '

To use the words of Lord Rothschild in his letter to Cardinal Merry del Val, October 7, 1913, Jews thankfully remember "that a great number of Sovereign Pontiffs on a great many occasions extended their generous protection to their persecuted coreligionists." How different this opinion from that of the usually dis-criminating New York Sun which finds the present Pope's charity toward the Jew a marvelous reversal of the policies of his predecessors. The Sun has forgotten the liberal statesmen of the Vatican. Let us recall one or two. When the synagogues of Palermo had been damaged by the populace, Pope St. Gregory (590-604) held Bishop Victor respon-sible and forced him to make restitution; and when an over-zealous convert from Judaism had forcibly taken possession of a synagogue in Sardinia, the Pope ordered it to be at once restored to its rightful owners. The persecuted Jews of Spain found& friend in Alexander II., for writing to the Spanish Bishops, he says: "We have just heard with pleasure, that you have protected the Jews who dwell in your midst, preventing them from being killed by those who have entered Spain against the Saracens." About the middle of the fourteenth century, that mysterious pestilence, the Black Death, one of the most terrible scourges that ever devastated Europe, was gathering its frightful harvest. Popular superstition blindly and unreasonably looked upon the Jews as its authors. Where they were not killed and indiscriminately massacred, they were plundered and sent into exile. But as Froissart tells us, and his testimony is confirmed by contemporary documents, Clement VI., made heroic resided, and gave the wretched outcasts a shelter and a home. In Popes like Innocent VII., Martin V., Paul III., they found generous biography. Like an ecclesiastical

deeply than ever, the necessity that defenders. When in 1891, the Chris- Peter Pan, he never seemed to grow out like a sanctuary lamp, and tian population of Corfu, owing to an accusation of "ritual murder" brought against the Jewish population, threatened it with all the violence of mob law, Leo XIII. exhorted the clergy to allay the fury. This accusation of ritual murder, the murder namely of a Christian, and preferably of a Christian child, as an official act prescribed out of hatred of Christianity by the Jewish Law, the Jewish liturgy or a Jewish sect, has ever been keenly resented by the whole nation, But even the Popes who, like "Paul IV., St. Pius V., and Clement VIII., charged the Jews with usury, theft and magic, never accused them of this odious crime, while scholars like Thurston declare that Innocent IV., Gregory X., Martin V., Paul III., have entirely exonerated them from it.

Impartial history cannot so easily clear the Jews of other charges. But for their crimes, national and individual, they have cruelly suffered. It is time that the age-long persecution under which they have groaned, and which the Catholic Church and her Pontiffs ever tried to mitigate, should cease. The Jew may be grasping, selfish, cold-hearted and proud, but his sorrows and tragic woes, even when caused by his own fault, should stira sympathetic chord in every heart. Christians and Catholics, to whom the names of the Prophets and Seers of Israel are ousehold words, who adore as their God One who came in the veiled form and majesty of a Son of David, who revere a daughter of Judah as the Virgin Mother of the Saviour of the world, should deem it a crime and a sin, not to exercise toward the Jew Christian charity.-John C. Reville, S. J., in America.

### STRANGE WEDDING PRESENTS

A grandfather bequeathed unto his granddaughter as wedding presents, a broom, a looking glass and a crucifix. With the broom he said: "You shall only sweep before your own door. In the glass you will consider and correct your o shortcomings and faults. In that way you will have peace strangers, and humbleness, patience and indulgence in your own house hold. You may remain ever so far from foreign disputes; you may keep clean before your own door: you may correct and watch yourself ever so much, and treat your own with weakness; you may save yourself much trouble, but you can never keep all crosses and afflictions out of your house. Should it please the dear Lord to try you with crosses and afflictions, look at your crucifix. Remember that only through the carrying of your cross you can follow your Saviour into heaven. Don't tell everybody your trouble, but kneel silently before the crucifix and make your complaints to the Lord and He will give you the best con-

# ROBT. HUGH BENSON

Monsignor Robert Hugh Benson was unusual progeny for an Anglican his biographer. Primate, as Father Martindale in another way is an unusual son of St. Ignatius. The combination makes a distinctive and fascinating book. the multi-colored patterns of this life rather like a beautiful Turkey are the compartments. The much fun out of life, but he was the carpet — in compartments. The woof is stuffed and illumined with bright critiques, pleasant padding, exciting excursions, quaint undertones and no slight psychological insight. It is the most refreshing Church literature the reviewer can

As a variant to the subject, we glean a great deal from the biography which is on a very high level of Catholic writing. In fact the contrast makes one feel regret that Benson so often wrote second-rate. Father Martindale brings out his literary defects as gently and properly as he sifts and excuses the weak-nesses of his temperament. But his touch is velvet. The work is not so much a record or dry summary of Benson's life as a series of excursions into literature and temperament.

Not unpleasant are courtierly let-ters of Randal, Archbishop of Canterbury. Like many Anglicans he looked on Hugh Benson as a spoilt child and possibly as a prodigal son for whom the fatted calf might one day steam the Lambeth chimneys. In early days, when Hugh wished to become an Anglican monk, the Primate was "keenly interested," and in a typical sentence speaks of the correspondence of Ritualist training with his own views as "really a with his own views as "really a minor though a most important subject!" So also in the Anglican compromise is the Virgin Birth or the Divinity of Christ "a minor though most important sphicat."

though most important subject. Benson's life was always sheltered; as a child behind the walls of Lambeth Palace, as a scholar in the Eton cloisters, as the father's son at Camcloisters, as the father's son at Can-bridge. Guarded he was but not always guided. He was liable to behave as he was treated: like a behave as he was treated; like a child! There was just a touch of boyish wilfulness in his becoming a Catholic. He must have enjoyed the situation and apparently the Anglican Church forgave him. There is no bitterness in the book, except documents, Clement VI., made heroic efforts to save them, called them to Avignon, where the Popes then home break for Hugh. His bibliofusive elder brother Arthur, an incomparably charming old mother, and a tedious nurse follow him Julius II., Leo X., Clement VII., and through the whole two volumes of

Father Martindale restrains himself from painting the situation of father and son in comic relief, content to notice that there was no "radical and total schism of temperanents" between them. But Archold fussy Anglican hen, who took a

It was to the Dominicans that Benson turned to pull him aboard the Church. There followed a period of the medieval ages, which he had of hectic study and mental convales wished to re-live in modern England, cence at Rome, and after being passed away Robertus Hugo "Benson, priested within a year of his reception into the Church, the neophyte Ecclesiæ, Peccator Expectans ad returned conquering and to conquer! But a severe check was imposed. His new Archbishop simply forbade him to exercise his ministry publicly for a year. It was a discipline better and wiser than the hairshirt. At Llandaff House he learnt to restrain and equally to express himself. Here Benson received full liberty, silent meals, severe criticism for immature writing, and a sound working idea of what the Church can do and cannot do in England. Here he conceived his mission to combat the conventionalism, pharisaism and materialism of the University. When the year was up, he entered the pulpit and, with biretta perched on his boyish brow and gaudy stole about him, he railed and ridiculed, mys-tified, stupefied, pleaded and wept. But he made the University listen, and Llandaff House became a hive of Bensonians, who looked to him to found a new Order. The Order of Friar Novelists was at one time sug-

Father Martindale is wise in not proving his hero a saint, for he leaves him no less lovable. He picks out "a certain basic weakness" and tenderly develops his theory as to the Bensonian temperament. Even his loneliness was never "the soli-tude of the Saints." He lived nearer excitement than to ecstasy. certain externality of mind," while it made him a novelist, prevented him from becoming a Jesuit or a contemplative. He was too buoyant and artistic ever to become meditative or mortified in the uttermost sense. He struggled fiercely for selfexpression and felt all the artistic creation. Father Martindale even detects "a layer of hardness" which he used in self-protection of was troubled between his sacerdotal duty of being all things to all men and yet keeping his artistic soul

Besides his priesthood he felt a real call to write books pro Ecclesia. He was deeply fond of colors, vestments, fancies, flowers and all that make the artist's heaven, though not the ascetic's. In fine, he cared intensely for many things—call them his whims, his toys, his hobby horses for he brought them like a child with him into the Church. "At the foot of Peter's throne he plays like the Innocents on the altar steps," says

Hugh Benson was no saint, and to spite the ladies who insisted on his supernatural piety, and proved such a trial to him, and doubtless to his Father Martindale has worked out biographer, he slipped the word peccator into his epitaph. He could remained afraid of the dark and the dentist. He preferred ghosts to scholastic logic to buttress his belief in the unseen. His was "the mons of the weird." But in hilarious moments the universe seemed a Divine "movie-show" as of God at play with himself. He cried out; 'Oh, my dear isn't it all tremendous? Isn't it sport? Isn't it all huge fun?' So it is sometimes. During the years of his Cambridge apostolate he would seem as radiant as an orthodox Apollo one moment and like a petulant boy the next, when a favorite toy goes wrong. An incident not in the book gave us great amusement. Hugh had once solemnly blessed the new house of a Catholic pair in order to impress a Protestant neighborhood. Soon afterwards they left, incidentally leaving the "blest" fur niture unpaid for! Benson was hugely mortified, but the Bensonians greed that it was "somehow all very Roman Catholic. There is very little omitted from

the book, though Benson's relations with his Archbishop are barely touched upon. It would have been interesting to bring out the contrast between the fervid and emotional dreamer and the keenly logical (may we say artistically ascetic ?) Cardina who still rules Westminster. The discipline the Cardinal laid on him was galling, but it was wise. The Bensonians felt sore that "Archie" (Bensonian for Archbishop) was warring against converts, but in the end all came to recognize a keenersighted and more generous man than they thought. If Benson and his Cardinal did not always understand each other, it was typical that Benson should leave him his house playthings in his will, and that the Cardinal should go a long journey in order to bury him in the rose-garden where he would lie, for of such is the Catholic religion.

And Hugh Benson dving at the outbreak of war was as sudden, symbolic and sympathetic as his whole self. 3 Perhaps it was a little careless to his friends and perhaps it was not altogether inartistic. But before the blasts of Armageddon he flickered

neither he nor his friends could be quick intelligence and His winsome really ungrateful to Death, the ways. And now He was dying—Snuffer. To follow death must have dying before her eyes, but beyond her been far sweeter to him than to follow the war. And the quest of the supernatural, which he had followed all his life—and been so disappointed bishop Benson reminds one of a dear at never seeing a ghost or finding a stigmatic-was fulfilled as he died. duckling down to the shallow waters of Ritualism to sip, and who, had he in the grimy Midlands it befell that the Bishop of Menevia slept in the bed wherein Hugh was accustomed Hugh, it is interesting to learn, always said Mass for his father's soul and in a frank moment gave him about five minutes purgatory!

be a wherein rugh was accustomed to sleep at the Benedictine monastery of Caldey, and behold it was revealed to the Bishop in a dream that Hugh had died that night, al! of which was a sign and a symbol to the good monks. And so like a figure Revelationem Filiorum Dei.-Shane Leslie, in America.

# THE SACRED HEART

IN THE TABERNACLE Learn of Me, because I am meel and humble of heart, and you shall find rest for your souls." This, says a devout writer, is a sublime epitome of the gospel. Our Lord seems to sum up all Christian perfections in these two virtues, meekness and humility, as though we had nothing says nothing of faith, hope and charity; nothing of temperance, prudence, justice and fortitude, evi meaning that they were all comprised in some way in these two either presuppossed to them or following on them by natural conse quence, or else actually included in their wide acceptation.

Learn of Me, because I am meek and humble of heart!" This is the portrait that our Lord has left of Himself. It is beautiful. Study it every day of your life, with a view to self-improvement, and greater conformity to the likeness of your divine Model.

When we apply ourselves to the study of that Model, as we find it in the gospel story we read how He went about doing good. He taught from place to place, He cured the sick and cast out devils, He preached to thousands of persons, and jour neved from place to place to heal the souls and bodies of men. In the Blessed Sacrament is the

continuation of all these mercies

The life of our dear Lord in th divine Host is most active. He remains still in the tabernacle, it is true; but the thousands of persons come to visit Him, to be cured of the diseases of their souls. Graces are flying forth from His heart in inconceivable abundance. Sinners are struck with contrition. A poor, sadhearted child comes in and kneels by the door. The Lord in the Sacrament sends forth His power, He casts forth the seven devils from her heart. She seeks the confessional, washes the feet of Jesus with her tears, and goes forth from before the tabernacle, another Mary Magdalen. A grief stricken mother weeps for her son, who is dead in sin. The Lord in the Sacrament, being moved with compassion, says to her, "Weep not." He stretches forth His hand raises the youth from the death of sin and restores him to life. A mission is going on in a church, a thousand people and more are present; the preacher speaks from the pulpit, the Lord in the tabernacle sends forth His light and His grace power has gone forth from Him, and the hearts of the people are touched, and hundreds are converted. Our Lord preaching from the taber nacle; the preacher in the pulpit was His instrument. Do you not see how like it is now to the time when He did all these same things Galilee and Judea? From the tabernacle Our Lord works miracles both on souls and bodies. He goes forth in the hands of His priesthood, and visits the sick. He cures the lepers by cleansing from sin. He gives sight to the blind, by opening the eyes of unbelievers to the truths of faith. In Holy Communion He renews the miracle of feeding five thousand people with five loaves for He gives Himself wholly and entire to each one of thousands, nor does He multiply Himself, nor does He become diminished.

He is with us in the Blessed Sacrament as a consequence of the resurrection and ascension, and His sacramental presence is a constant reminder of those happy mysteries -St. Paul Bulletin.

CALLS IT THE MOST BEAUTIFUL THING IN THE BIBLE

By Rev. L. O. Bricker (Prot.) in the "Christian Call," Atlanta, Ga., May 29, 1916 I think the most tragically beautiful thing in all the Bible is that one short sentence in the story of the crucifixion: "There stood by the cross of Jesus His mother." There is nothing in all the Bible that goes quite to my heart like that. The multitudes whom He had taught and fed and healed and helped were not there. The treacherous disciple had betrayed Him, the boastful disciple had denied Him, they all had for-saken Him and fled; but "there stood by the cross of Jesus His mother." What a pitiless storm beat about that poor lone woman! What thoughts crowded in upon her poor tired brain! It seemed but yesterday that she had held Him in her arms and kissed His baby lips; but yesterday that they two had walked hand in hand through the wood and wild flowers,

her heart full of mother pride at His reach, like a vile and cruel criminal; the rulers of her nation, and leaders of her religion, looking on in scornful hatred, and the rabble shouting in And she, standing there alone sults. in all the world the only one who still believed in Him. For was He not hers? Had she not borne Him ! Had she not loved Him and called Him "Son?" and had He not loved and called her "Mother?" Yet, come what will, He was still hers and she will be with Him unto the end. "And there stood by the cross of Jesus His mother.

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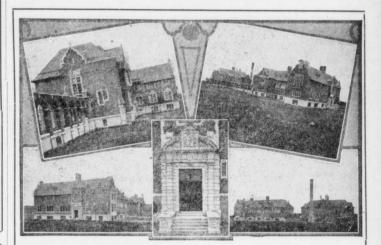
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### LONDON, SATURDAY, JULY 29, 1916

THE STANDARD COLLEGE

Last week we noted that the Catholic Educational Association of America called attention to the regrettable fact that promotion in the elementary schools is, as a rule, too slow, with the result that capable and industrious pupils are unduly and unintelligently retarded.

We are glad to note that the same Association endorses another position taken by the CATHOLIC RECORD. We have advocated the taking up by our colleges of the regular High school course leading to Matriculation and Entrance to Normal.

Reporting the recent convention the New World says:

"One of the most interesting and important discussions at this year's meeting of the Catholic Educational Association, which closed at Baltimore last Thursday night, was that relating to the Standard College. At the closing session of the College Department there was an animated discussion on the problem of the Standard College, and it was the growth of the Catholic Church. This leading topic in every group throughout the entire meeting. Out of the confusion which reigns everywhere in this country in educational matters secular educators are seeking earnestly to bring an order that will be fruitful as well as practical; and at this year's meeting a determination was evident among all departments of the Catholic Educa- affairs. Scientific men have inventtional Association to arrive at some common understanding by which the various departments of the Association could be brought into complete harmonious relations with each other, working each one to the advancement of its own interests without forgetting the well-being and growth of the others."

The Association accordingly formed a new section to be known as heart that he is a wanderer upon with in all grades of society, to the

the solution could well apply to all Canada.

make such action eminently desir- ant fact for each one of us today.

In the first place the college the college.

But there is the very distinct school course.

Many desire their sons to take the reason is so obvious that the late Pope Pius X. enjoined the Catholic colleges of Italy to prepare even students who intended to go on for the priesthood for the State examinations. The Holy Father recognized that many at such immature age could not then decide definitely and finally such an important question. And if after some years they decided they had no vocation to the priesthood they would age if they had not taken the regular State examinations.

boys cannot decide finally at the age inestimable advantage of Catholic college discipline and live in an atmosphere and environment that would foster and develop vocations to the priesthood.

tional conditions, the more evident will be its importance to the colleges, the students and to general Catholic people.

### SOME ENTRANCE RESULTS

For the fifth consecutive year a pupil of the London Separate schools has led the city at the Entrance ex amination. Frances Smith, a pupil of St. Mary's school, fourteen years and one month old, has the place of honor this year.

But an analysis of results show some things which we consider still more gratifying. The Minister's Report for 1915 contains the statistics on which the following table is based

	Attendance 1915		tes			Percentage of	
	Regis- tered	Aver-	Candida	Average	Passed	Regis- tered Att.	Aver- age Att.
Public Separate	8165 966	5780 734	436 60	14.5 13.4	345 57	4.22 5.90	5.96 7.76

The gratifying features are that the London Separate schools are a full year and more ahead of the Public schools in age; a higher percentage wrote and a higher percentage passed; the average attendance of the Separate schools is better than that of the Public schools.

The Sisters are to be congratulated especially on the matter of age and on the fact that they sent up for examination practically their entire fourth classes. The stupid notion gospel, verses 18 and 19, and the nations exist. Plutarch tells us that was decided that she should go to subscriptions for the volume Such as the wood of Foureaux, to the that a school had a better standing if divine origin of the Catholic Church cities can be found without walls, the hospital. On the very day that is life, and such is fame. all passed after culling out the weak is shown as clear as day : ones is happily disappearing.

### CATHOLIC CHURCH GROWTH AND WHAT EXPLAINS IT If there be one thing more than

another that next to the welfare of his own soul should interest every thinking man in the world today, it is the growth is the most striking fact in the history of the past hundred years. The railway, the telegraph, the telephone, the automobile, are all products of the last century, but all these triumphs of science are merely concerned with material ed many things that contribute to the comfort of our bodies, but they are powerless when it comes to a question of helping the soul. Material science can tell us nothing as to the ultimate end of man. Yet this is once in his relations with people the very question to which every around him. The non-churchgoer thinking man and woman wishes an has existed in every age. He is a answer. Man recognizes in his feature of all times and places. Met earth. His intellect strives after zealous Catholic he is one of life's Here in Ontario, by taking up the truth, his heart yearns after good- most urgent problems. As a rule, regular High school course, we ness. Nothing can satisfy the mind he belongs to one of three classes; should attain the desired object of and heart of man except God. And the first of which has no belief in a standardizing our colleges. And as where is man to obtain an accurate personal God; the second of which, the standard of matriculation varies knowledge about God? Only in the while believing in a personal God, but little in the different provinces Catholic Church, with its divine declares that He is indifferent to the science. So the growth of the Catholic Church, next to the saving of a shipped or not; while the third class Several considerations seem to man's own soul, is the most import- declare they are satisfied with wor-

What a growth the Catholic going to church. Church has had! In Canada today courses proper would all begin with she outnumbers all other religious and pantheist, who compose the first matriculation. And as a great many denominations. In the United class, we will leave for another time, Catholics use the High schools and States, where in the year of the for before we could hope to convince Continuation classes near home they declaration of independence, the them of the necessity of external worwould on coming to college be Catholic population, centred in ship, we should have to prove to properly classified with those who Maryland, did not number 50,000 them the existence of a personal opportunity of sending their boys to of the Anglican clergy are either why should I go to church? a Catholic college for their High entering the Catholic Church or at course that leads definitely to an The world is hearing the gospel of

today is over 300,000,000 souls. terest. Mr. H. G. Wells, the well man in the street openly declares their homes!"

which can only be divine. of their life to surrender the Holy Scriptures. She should have perished in the German "Reformathat the Mass was a sacrifice, and at lives forever.

Only the Catholic Church can claim a divine origin. Read the universal and constant phenomenon cold, which, settling upon her lungs, has now been paid for the single

Lord, "that thou art Peter and upon schools, but no one, he says, has No. — was killed in action. It was of what may be called posthumous during the night by determined this rock I will build My Church and ever seen, or ever will see, a city impossible to keep the news from prosperity is that of the American counter-attacks. the gates of hell shall not prevail without a sanctuary and a deity, her, for in every community there poetic genius, Edgar Allan Poe. against it. And I will give to thee without prayers, prophecies and are imprudent people. Two days Poe's was a life of continuous the keys of the kingdom of heaven. sacrifices to obtain what is good and afterwards she was dead. Thus struggle with poverty which some-And whatsoever thou shalt bind avert what is evil. "The statement," passed out a pure, sweet life, another times dragged him down into the less. The French were on the alert upon earth shall be bound in heaven, writes Tiele, "that there are nations of the unnumbered victims of the very depths of misery and degraand whatsoever thou shalt loose on or tribes which possess no religion, war; and two little child hearts dation. Ill-health and hope deearth shall be loosed in heaven."

claim the above credentials. Only tribe or nation has yet been met with blind mother was sent to the Home, which was really of the first order, the Catholic Church teaches truth destitute of a belief in a higher the children to the Orphanage and found little practical recognition as our Lord taught it. All other being, and travellers who have the little house was boarded up; but during his life. His first book of religious denominations are forced asserted their existence have been at a window could still be seen a poetry "Tamerlane," was published to sacrifice a portion of truth to afterwards refuted by facts." defend their very existence.

### PLAIN REASONS FOR GOING TO CHURCH

Why should I go to Church?

Such is the question which every Catholic must have heard at least question of whether He is wor ship at home and see no need of

Now the problem of the atheist

could declare that all the researches of our homes. Suppose there were home.

The more this question is studied Church; when writers from the grieved by their ingratitude, and no were poor, in fact so poor that the to be, but selfish desire for territorial out in regard to many of the past

the Ho.y Eucharist and the recep- Yet this is the way in which some ments were not the best, she grew tion of their Lord by the soldiers in people are treating God to-day, though up to womanhood virtuous and relig- ment by the side of stricken Servia brated the four hundredth anniverthe trenches; surely in days like God has treated them so well. The lous. She was kind and patient might have perceptibly shortened sary of his birth, he was elevated to these we must feel with special human race has reason for deep with her mother, who possessed a the War and reduced thereby the the very topmost pinnacle among the vividness that there is something gratitude to God. He created our much less refined nature and was sum of human misery which it has world's benefactors. And now, read about this Catholic Church of ours souls and bodies; all our faculties "hard to get on with." In the facare His gift. He preserves us in tory in which she worked was an nation chosen rather to adopt the ring to the harsh treatment of war-The whole history of the Catholic being. If He ceased to sustain us orphan boy of about her own age. attitude of waiting for the cat to prisoners in the camp at Wittenberg, Church is a miracle of the moral for a moment, our lives would cease. They became acquainted and friend- jump that (if we may be pardoned a Luther's home town, this Protestant order. If she had been merely a The very air we breathe is a product ship ripened into love. They were mixed metaphor) it may reap where journal says: human institution, she should have of His power. All the pleasures of married in the parish church and he it has not sown. It has had a keen perished long ago. She should have sight and sound, the beauty of earth hung up his hat in his mother-in- eye to the main chance, and the perished in the days of Nero, when and sea and sky, the glory of sunrise law's home. That was six years ago. nations which have borne the heat from a great height of goodness to a the Christians were thrown to wild and sunset, the starlit loveliness of beasts and tortured, as Tacitus tells night, field and forest, the song of answered his country's call. Soon doubt see to it that, even should it us. She should have perished in the birds, happy-faced children — what came news that he was in the at the eleventh hour wheel into line and that other criminal, Herr Komdays of Decius, when the Christians are these but His creation? Have trenches. At home the young wife its reward shall be proportioned to were ordered on pain of death to they not all a voice that speaks to spent anxious days, notwithstanding the measure of its sacrifice. offer sacrifice to the pagan gods; us of His love and goodness? Surely the reassuring letters from the front, Servia, the martyr-nation of the and in the days of Diocletian, when the God who has so blessed us is She attended faithfully to her Balkans, is the long account due. in Luther's broken vows; the ruins Christians were ordered as the price entitled to some return? A natural domestic duties, caring for her aged Roumania has now ceased to occupy of Louvain and Reims and Ypres are

hundred years ago, she alone promotes the temporal welfare of again. remains. Humaninstitutions change nations; it encourages intellectual One day a false report was brought culty in getting together money and pass. They have their day and progress. And apart from external to her that her husband was killed. sufficient for his needs, and it may cease to be. The Catholic Church worship in a church, individual She rushed out into a winter rain be doubted if the entire proceeds of following the fierce fighting of religion soon fades and dies.

"And I say to thee," declares our without theatres and wrestling from Ottawa, stating that Private-

been church-goers. When did a man happy family. ever dare to assert that his personal words:

never went to church. be good for him too.

This life is brief. There is a future for Heaven. By going to church, we Catholic girl. correspond with the means by which God desires to bring us to the vision of Himself.

### THE WAR'S TRAGEDIES AT HOME

When a ship goes down at sea and had taken the same examination in souls, it is estimated today there are God. Men cannot be expected to thousands are drowned, or when a 20,000,000 Catholics. In Great Brit- worship a mere abstraction. Our battalion is slaughtered on the field ain the stream of converts is grow- task is to consider the case of those of battle, it is a national tragedy. advantage of affording parents the ing apace. The best and brightest who sometimes put the question: But back of that is the individual tragedy of the death of each sailor What shall be our reply? First of or soldier. Now and then a corresany rate accepting her doctrines. all, let us take the man who says he pondent gives little flash-light views Catholic missions are everywhere. prefers to worship God at home. of these sad scenes; but he only tells We need not question his sincerity of a few instances and, even then, examination of accepted value. The Christ as never before. The total or press him with the question as our imagination is left to picture Catholic population of the world to how often he actually does wor- the struggle and the anguish ship God in the privacy of his home in the soul during those last mo-Everywhere the progress of the In dealing with this question, it ments, when the little world in Catholic Church is a theme of in- would be better to employ a brief which the dying man moved—his parable. "Suppose there were a home, his native village, the familiar known writer, not long ago stated great king," we might say, "who had faces—is to him no more, as he his belief that England was on the for years been sending us gifts of the trembles on the brink of eternity. eve of one of the greatest Catholic | choicest quality, so that we owed to | Those casualty lists that sometimes revivals the world had ever seen. his generosity practically all we fill an entire page of the paper, Mgr. Benson was of the same possessed in this world. Suppose speak of a national tragedy; but opinion. With converts in Great this king were to send us word by back of the name of at least every Britain coming in at the rate of over an ambassador that he desired to native born son is a tragedy here at find themselves at a great disadvant. eight thousand annually, including see us in a certain place for an hour home. O yes! the war is getting some of the brightest intellects that and a half each week, in order that very close to us. There is now the old land possesses; at a time he might confer upon us some other scarcely a town or village in our It seems very probable, also, that when Pasteur, one of the greatest rich gifts which he had decided land in which death in the trenches we lose vocations precisely because scientific thinkers of modern times, must not be sent to us in the privacy has not wrought its tragedy in the Allies in the further prosecution of Irishmen. The campaign of Drog-

great comfort, amid the hardships of drew all future gifts from people till the child was old enough to go may accrue to the winning side. war, is our Lord's Real Presence in who had treated him so shamefully. to work. Although her environ-

sense of justice assures us it is so. mother, now almost blind, and her the position of a deciding factor, and To worship God is a need of man's two little ones, a girl of five and a the War is already won without her. nature. Religion connects man with boy of three years. She did not tion," when Luther arose to deny God; it satisfies the noblest cravings squander her money, as so many A copy of the prospectus of the Kilof his nature, viz. his desire for truth, soldiers' wives have done, but marnock edition of the poems of countless other times of trial and goodness and happiness; it supplies stinted herself that there might be Robert Burns, published in 1786, was persecution. But the Catholic him with a firm foundation for moral something for her Vincent and the sold at Sotheby's in London the Church survived. Today, of all the action; it elevates family life; it children, when the war would be other day for \$1,375, and a scrap of institutions that existed nineteen secures respect for duty and law; it over and they would all be together his hand-writing for \$1,000. Burns

without literature, without kings, she was to leave, a message arrived rests either on inaccurate observa- were crushed by a tragedy that they ferred had much to do with his Only the Catholic Church can tion or on a confusion of ideas. No could not understand. The old unhappy downfalls, and his genius, faded bouquet, an emblem of the anonymously at Boston in 1827, and All the best people in history have blasted hopes and joys of a once probably realized to the author

holiness had been derived from a church, in which only a few years copy was sold at auction for \$1,450habit of avoiding Church? What before she had worn her bridal a sum sufficient to have made Poe man of common sense would care to wreath. When her husband bade feel actually prosperous had it been have written on his tombstone the her adieu, he was told by the civil realized from the sale of an entire and military authorities that she edition of one of his later publica-Here lies John Stayathome, who would be honoured in the com- tions. The world is sometimes slow munity and given every care that to realize its own treasures. Non-churchgoers usually convict gratitude could suggest But at her themselves by their own words and funeral there was no khaki, though actions. Take for example the man it was much in evidence upon the multiplied indefinitely. One more who says he likes his wife and chil-streets of the town. Only some dren to go to church but sees no use charitably disposed persons and struggle for existence which at one point in entering the British in going himself. Surely any reason- neighbors, poor like themselves and characterized the life of Oliver front trenches. They were immedi able man must see that if church- for that reason able to understand Goldsmith—the much-loved author ately driven out. In the aerial com going be good for his family, it must the poor, attended the obsequies. of the "Vicar of Wakefield"— bats of the day the Germans lost my machines and the British only one. No soldiers were deputed to carry to is part and parcel of English literary their resting place the remains of the life. Church-going is the prepara. girl-wife of their dead comrade-in- which his famous novel was given to Fromelles on Thursday, referred to tion for this future life. The sacra- arms. But then he was only Private the world is widely known. It will by Sir Douglas Haig as an important ments are God's means of fitting us No. 436729 and she was a poor Irish be remembered that Dr. Johnson

THE GLEANER.

# NOTES AND COMMENTS

lar in Toronto as in a French city, a bookseller for £40. A single copy truth had the Mail printed the word will not the good public anticipate the reinforcement of the hard pressed "bigots" without inverted commas. fame?

DISCUSSING THE reported seizure by the English police of a printed the Kaiser's latest spiritual adjura- prisoners during the day's operations

they usually go to college. If the of his science had left him with the people who refused to accept his It was our painful duty to witness lower Danubian kingdom would no torrent of indignation against the toward Brody, says that the toward Brody, says that the regular High school work were done faith of the Breton peasant, and that invitation and who sent back word recently a scene which carcum-doubt be welcome even at this stage Belgian atrocities. And yet Cromin the college boys might have the further researches, he doubted not, that they could not come to the stances rendered especially typical of the conflict, but its value must well has had the aureole of saintwould leave him with the faith of the place he had named, but that they of this phase of the great world necessarily be appraised by the hood placed about his brow by a be in occupation. Brody is fifty five Breton peasant's wife; when the would think of him in the quiet of struggle. In a Canadian town there underlying motives which have large section of the English people. dwelt, on an unfrequented street, a prompted its waiting attitude that if he had any religion at all it What would the king think of such little girl, the only child of her throughout. Not zeal for freedom would be that of the Catholic people? Surely he would be greatly mother and she was a widow. They or hatred of tyranny can this be said of transition to find how truth will Volhynian front have been great.

in all its bearings on actual educa- battlefront declare that the one one would be surprised if he with- Benevolent Society had to aid them gain or such other advantages as worthies of Protestantism. Dr.

Shortly after the war broke out he and burden of the conflict will no

during his lifetime found some diffistorm to interview the military the sale of this, the first collected Thursday. External religion is a primitive, authorities, and thus contracted a edition of his poems, realized what sixteenth chapter of St. Matthew's in the life of nations. No atheistic caused a rapid decline. At last it printed sheet in which he solicited

> AN EVEN more remarkable instance sufficient coin to keep him in food She was buried from the parish for a week. Some years ago a single the river, was the scene of a more

> INSTANCES OF the kind might be occurs to us at the moment. The history, and the circumstance under found him sick and depressed, and, Australian troops took part and about haunted by creditors in his London | 140 Germans were captured. attic, and casting about for some means to relieve the situation, un- than 2,000 men killed and nearly 500 earthed from a drawer the manu-THE MAIL and Empire thinks a script of the "Vicar," which he took probably a lie. The Germans have French Flag Day should be as populaway with him and sold presently to no accurate means of knowing how "Even though this be a community of this first edition brought at Sother tion that the affair was more than of bigots," it says, "it can appreciate by's the other day £80-just twice what Sir Douglas Haig says, an the heroism of France." This the proceeds realized to Goldsmith would come very near to being the by this product of his genius. Why

> exposition of the Sermon on the tion to his army through the channel and the repulse of 200,000 Mount by the Anglican Bishop Gore of their chaplains, and labelling it and French troops who took part in of Oxford, the Toronto Star affirms "blasphemy." In view of the that "whenever the Bible is searched "frightfulness" which has characterfor maxims applicable to modern ized the German campaigns throughlife, the usual course is to quote out the War, and which are generally what is convenient, ignoring the laid at the door of the Royal Palace, in official despatches from Petrograd context." This is a truth which the Kaiser's assumption of the role and admitted by the Austrian War scarcely needs vindication. But of high priest and prophet is possibly does it not also accurately describe open to that imputation. But somethe unchanging attitude of Protest- how the episode is reminiscent of ing of the Austrians from their posiantism towards the Bible and the certain chapters in English history. Catholic Church for nearly four Readers of history will recall how heartily Oliver Cromwell - highpriest of Puritanism—could pray the officers. ROUMANIA, IT IS said, is now evening before he let loose his waralmost ready to join hands with the dogs upon unarmed royalists and the War. The assistance of the heda should not be forgotten in the the effect of the Russian

THE PAPERS are making much of

Martin Luther, for example, has come in for some pretty hard knocks, ROUMANIA, WHOSE prompt allign. A few years ago, when they cele-

"We are inclined, however, to think that this is no case of a fall depth of wickedness. Luther was the spiritual progenitor of Oberstabsarzt, Dr. \* Aschenbach mandant General von Dassel; and it is a case of 'like father, like son.' The disregard of solemn treaties as mere of a piece with the havor made of the Catholic Church and creed : the gross living of so many a German of today is the reflection of his table

In the present day vernacular that is "going some" for a Protestant!

## ON THE BATTLE LINE

Relative calm was reported from the battlefields of Somme yesterday The combined advance of the French and British on that day, which had carried the British upon the north side of the wedge thrust into the German lines as far northeast of Bazentin, and the French well passed the first line trenches of the enemy south of the Somme, was followed The endeavor recapture the lost German trenches and field works south of the Somme, on which the enemy had expended almost two years of labor, was fruitand turned such a volume of artil lery and machine gun fire upon the battalion which led the assault that it was thrown back in disorder after suffering very great losses. The failure of this attack so discouraged the Germans that the French were left to consolidate their gains without further molestation. The mid night French report was one of the shortest on record, and merely stated that "there is nothing to add to this forenoon's communique.

The British battle-front, north of serious struggle. There the Germans, after being turned out of Foureaux Wood, directed an intense artillery fire upon the wood, using gas shells. Following this up, they secured a foothold in the northern part, and amid the shattered tree trunks a stubbornly-fought engagement continued throughout the night The report of General Haig issued late last night says there is no change in the situation. During yesterday the Germans made a bombing attacl bats of the day the Germans lost five

The German official report makes good deal of the engageme raid on the enemy's trenches carried out on a front of two miles, in which asserts that this attack "resulted in the loss by the attackers of more made prisoners.' many Australian dead lie in front of their positions. There is no indicaimportant raid intended to convince the enemy that it would be danger ous to strip his trenches of men for Germans engaged in the battle of the Somme. Berlin also belittles the progress made in the attacks of Thursday, and tells of the capture of 1,200 them. The German people may begin to consult the map and see for themselves what is happening.

Another advance of General Bru siloff's army on the Styr is recorded Office. The battle took place on the Styr near its confluence with the Lipa, and the result was the dislode. tions at Werbene, possession of the crossings of the Styr, and the cap ture on another part of the field of over 1,600 prisoners, including many officers. The official statement speaks of the Austrians posted on the heights near the town of Berestechk as "beginning partially to surrender. A despatch from Rome, speaking of has been hastily evacuated, the in habitants fleeing in confusion in the belief that the Russians would miles from Lemberg, on the main line between that city and Rovno.

It is refreshing in these times battles of the past ten days on the

correspondent of The London Times, who is with Brusiloff's army, says that, according to prisoners, enemy's losses during the last ten days have been extremely heavy. From 75,000 to 100,000 this week would be no exaggeration. This estimate, of course, includes prisoners, and it must be remembered that one day's haul totalled over 13,000. The second Austro-German army of Volhynia is suffering the fate that overtook its predecessor in June. A general retirement to prepared positions east of Kovel and of Lemberg seems ory of the Orangeman naturally inevitable.—Globe, July 22.

## T. P. O'CONNOR'S LETTER

### Special Cable to the CATHOLIC RECORD (Copyright 1916, Central News)

London, July 22. - Three names wide apart are joined to day in Parliamentary warfare, Mesopotamia-Dardanelles-Ireland. The fact that brings such dissimilar elements together, is that in all three cases the same charges are made against the present Ministry, namely : delay, procrastination, indecision, and

It is possible that Premier Asquith's extraordinary adroitness, especially in view of the terror caused by the thought of substituting for him, in from Belfast. These are the men the middle of the war, another man of untried quantity, together with the universal respect his abilities command as acknowledged by all his of Ulsterman is equally a loss; for former foes as well as friends, may we him once again at a time when his fate seems sealed. However, this has peen his worst week in the House of Commons since the beginning of the war, many of his statements being received with derisive laughter from several parts of the House.

This growing dissatisfaction found its climax in the extraordinary delays incident to the Irish negotiations. It is now three weeks since John Redmond, immediately after Devlin's triumph at the Ulster Convention, signified his acceptance of the Lloyd draper gets a great part of his cloth George terms. In the interval, the and the ready-made clothing busithing that has occurred is the ness which at one time belonged most speech of Lord Lansdowne. That exclusively to Leeds and other Engspeech threatened the whole settle- lish cities has now been taken in ment by its naked avowal of coercion hand by Belfast. I may add the not only in the interval until the new Irish Government comes into existence, but also afterwards. The Irish thrifty and now prosperous farmers Nationalists saw their new govern- of the South of Ireland are willing to ment reduced by this speech to a give at 2½% or 3% on deposit account shadow with all real power in the and invest it in a thriving and gohands of a military dictator and an ahead city like Belfast at 6% or 7%. English Executive.

It is known that Lloyd George was Ulster and the rest of Ireland, and while wailing a little—as one must angry and Premier Asquith disturbed by the speech, but although it was roundly denounced by Redmond, no repudiation came from Lansdowne. In the meantime things in Ireland became worse instead of better. Disappointment over the delay and resentment of Lansdowne's speech, the general unrest caused by Maxwell's executions, and raids, were ready weapons in the hands of factional extremists who desired to destroy both the settlement and the Irish Party.

Suggestions also were made of modifications to the settlement which would have made it impossible even greater dislike of other people of acceptance and Redmond working incessantly, though quietly, had to warn the Ministry in the strongest that I was rather astonished someerms of the perils of the situation. times at my own psychology during It is not possible to say just what an Irish debate. I could hear, I said, present is in state of delicate balance. Anything may happen from a breakup in the Ministry to a return to open conflict on Ireland between the Irish Party and the present Ministry.

It looks at the moment like friend, "it is just the same way with me. I can hear you or any other of another of England's many lost the Nationalists-even Joe-(meanopportunities of winning the confiing Mr. Devlin) attack me and my dence and affections of the Irish party and my friends, and I don't mind—indeed I rather like Joe; but

There will never be an authentic account of the remarkable convention of Irish Nationalists at Belfast, formist Liberals get up, thenwhich practically decided the fate of columns what my Orange friend said. Ireland for many generations. is a great loss to history and perhaps to Ireland. One speech alone would have been sufficient to make the meeting historic, apart altogether from the fatefulness of the decisions; that speech, of course, was Mr. Devlin's, which swept the Convention off its feet, and made what was a very doubtful result at the beginning, quite certain. Indeed that speech accounted for the majority in favour of the Lloyd George Settlement; for it not only gained votes, but it so dis turbed and moved the consciences of some of the men who had come into the room pledged to vote against the settlement, that they left the room rather than break their pledge on the one side; or on the other vote against what Mr. Devlin had shown For nothing has been more admirable them to be the interest of Ireland.

I do not go back, however, on the Ulster Nationalist Convention for the purpose of relating the personal incidents, but rather to point out its significance in the future of Ireland. It is admitted by everybody who was ish Unionists; he didn't budge an present that the Convention was inch; he had given his word; he meant to keep it. The same was orderly, patient, self restrained; that everybody was listened to in true of the other Orange leaders, patience; that the interruptions with this curious and paradoxical vere few and far between, and then were sternly repressed: that there wasn't a particle of that flapdoodle talk of which there has been a regular debauch in Ireland since the Rebellion; in fact, that a great Convention was worthy of a great historic moment and of the portentous issues. An Englishman who was present declared that if he had ever all their differences these Orangemen men for self-government, this convention would have removed them.

much as their Nationalist fellow-sane and clear-headed thinker—suddenly went mad. I do not complain wherein it was once pure it has now do to others as they would that any doubts of the fitness of Irish-

all their differences they understand each other much better than the Englishmen understand them, and shared by those disciples who (anticieach other much better than the that in time, when both sides have shown their respect for each other's differences, they will be drawn camps. For it is right to put the together inevitably and perhaps in a short time, by economic forces, by social forces, above all by the community of their nationality. viction. They resemble each other much more than either of them resembles their political friends in

But now comes the sad reflection,

that Ireland will have to start the

experiment of self-government with-

out the assistance of these Ulster-

men, and of the Ulstermen of both

Ulstermen together-widely as they

differ in political and religious con-

the South. Of course there is

tendency on both the one side and

the other to bitterness and to narrow

reacts on the Nationalist, and ren-

ders his creed a little harder and

more assertive than in the softer atmosphere of the South. On the

other hand, these politicians of the North have infused into each other

a number of strong political virtues.

They are uncompromising; they are

at the same time businesslike; above

all, they have discipline and unity.

In all the many splits that have divided the rest of Ireland, the Ulster

Nationalists have stood apart; even

in those hours when a spirit of some-

thing approaching despair dried up the courage and the funds of the

Nationalists in the South of Ireland

and even among the Irish abroad,

the Ulster Nationalists still main

tained their organization and their

subscriptions. Every year for more

than a quarter of a century, the sub-

who will not be represented in the

new Irish Parliament. On the

they again have revealed very remark

able business powers. The harbour

of Belfast is very well managed; the

Belfast man is very businesslike, prompt, ready to meet the views of

trade; building up a city with some

thing of the feverishness of an Ameri

can city; and gradually attracting to

his capital a great proportion of the business of the whole South of Ire-

land. It is from Belfast that the

Southern grocer gets his tea, it is

from Belfast that the Southern

well-known fact that the banks of

Belfast collect the money which the

These are the relations between

do over the lost opportunity for the

moment of bringing these two parts

of Ireland together for the common

benefit of the country-the proper

thing to do at present is to see how

far these things can be remedied in

the future. I am convinced that the partition of Ireland will be of short

duration. Even already I see signs

of the beginning of the end of parti-

tion. For one of the many paradoxes of Irish life is that while these

Northerns are so divided-fiercely

divided from one another, they can

always find common ground in an

blood or make my pulse beat faster a

began to abuse us, I saw red.

second; but when on the other hand

my dear T. P. 'answered my Orange

when one of these English Noncon-

But I daren't transfer to these chaste

tune, the Orangemen and the Nation-

the same remedy. Their position

as strongly felt by the one as by the

settlement they found common ground. Then come along a certain

number of Englishmen who begin to

kinds of difficulties and suggest all

kinds of impossibilities. At once the

call of the blood was heard by both

the Orangemen and the Nationalists.

and more remarkable than the steady

and inflexible loyalty with which the

Orange leaders have stood by their

contract. Sir Edward Carson was

interviewed, cross-examined, I am

told, even rudely treated by the Brit-

result; that the Orangemen and the

Nationalists find themselves on the

common ground of resenting this

the same battle with the same argu-

What moral must one draw from

these things? That, after all, amid

ments and the same zeal.

and undo their work, raise all

didn't stir my

other

scription of £1,000 came

other

hand, the

## CECIL CHESTERTON

### TELLS GEORGE R: SHAW OF GOSPELS

NOTED ENGLISH PLAYWRIGHT IS TOLD WHY HE COMES TO GROTESQUE CONCLUSIONS FROM STUDY

OF GOSPELS I notice that my friend, Mr. Desmond MacCarthy, writing in The New Statesman, says of the preface on Christianity which Mr. Bernard Shaw attaches to the printed version of his play "Androcles and the Lion," that those who believe Jesus is God will find this preface intolerably blasphe-He goes on to say that those mous." and I think he means to include himself—who reject this belief will yet be somewhat repelled by the picture presented.

Now the curious thing is that I happen to belong to the probably very tiny minority (though it is larger than it was in my boyhood) of Englishmen, who have given thought to these subjects and who have arrived, as so many pagan intellectuals of the third and fourth centuries arrived, at the conclusion that Jesus Christ was God, and I do not find Mr. Shaw's preface "intolerably blasphemous" or even On the contrary, I find it his customers, able to get hold of curiously interesting.

THE KEY TO THE PROBLEM

When I say that I find it interesting I do not mean that for me it has thrown any new light upon the problem which Mr. Shaw has attempted to solve—the problem of real nature and teaching of Jesus Christ. That problem Shaw could not possibly solve, because he had not got the key. The key was given a little over nineteen hundred years ago to another than Mr. Shaw, to one whom Mr. Shaw regards as a good fisherman spoilt. Mr. Shaw would never think of asking him for it, though, as I shall presently show, it would be the most rationally scientific thing to do. of what a man of exceptional ability and exceptional candor, honestly and diligently reading the Four Gospels without further guidance, can make

of the story. and some of the conclusions are be felt by Mr. Shaw himself to be seems to have worked at his imposdesire to know the truth, and to have used his very powerful intelligence interesting as (in a Modern) they are startling.

acquainted with the manner in which readable books are written to believe that certain professors, who cannot write readable books, when they tell write readable cooks, it is a mosaic bim that each Gospel is a mosaic composed of sentences written at different periods and strung together madder than the method of investigation.]

Jesus Christ was mad. The control were stumbing of the call the Romantic Christians of the Victorian age. Men like Kingsley were always denouncing the idea of were always denouncing the idea of will be the final outcome, for everyone of the Orangemen abuse my him that each Gospel is a mosaic thing both in and outside of the principles, my party, myself, without composed of sentences written at who added the art of forgery to his an English Tory soldier got up and accomplishments, so that the first part of a given sentence was written in the first century and the second part in the fifth. Bernard Shaw at least knows that his own plays could of history, what would he have not be written in that fashion; by the same token he knows that the Gospels could not. It is also not without significance that by the same literary insight Mr. Shaw perceives that the Gospel of St. Johnso especially attacked throughout the ages by all the heretics, from Marcion in the second century (who By a curious freak of political formaintained that his own sister was the Holy Ghost, and complained that the evangelist did bear him out) alists find themselves to day in the position of opposing Englishmen together; taking the same side; urging the same case; pleading for to Professor Harnack in the twentieth, simply because it lays particular emphasis on Catholic Doctrineis the one which conveys to the other-is that the question of Ireland of being the work of an eye-witness. is a question to be settled by Irishmen themselves; and in the Lloyd George

eader the strongest internal evidence But most important of all is this fact: After studying the Gospels with complete intellectual detach-ment and, I should think, with a certain unwillingness to reach such a conclusion, Mr. Shaw is forced to acknowledge that these documents, on the face of them, bear unmistak able and reiterated testimony to the fact that Our Lord claimed to be He seems even to have abandoned an earlier position in which, if I am not mistaken, he was disposed to maintain that Jesus Christ claimed the God-head only as the common appanage of all humanity. Having re-examined the text, Mr. Shaw has arrived at the only conclusion at which an honest investigator could arrive, namely, that, if that text is to be taken as authoritative, He claimed to be God in a wholly unique and incomparable sense, claimed that He was the actual Creator of the Universe. He also claimed that He could give men His Flesh and Blood to eat, and Mr. Shaw, having read the passage for himself, seems clearto agree that it must be taken in its natural sense. Mr. Shaw's conclusion is that Jesus Christ-having feel themselves Irishmen just as been up to that point an eminently

of that conclusion. It is a very pating Protestantism) after that last declaration, as we are told, "went nd walked no more with For those of us who declined them." to take that course the important thing is to find that, without having the key, Mr. Shaw should have got so far by the mere study of the Gospel towards a true conception of the startling claim upon which the Christian Faith is undoubtedly based.

For Mr. Shaw is an Irish Protestant, and until I had read this preface I had not realized how completely this fact divorced him not only from the theology, but from the history of Christendom. It seems almost literally true to say that he has never heard of the Catholic Church. He must, I suppose, have heard in his youth of people called "Papists" or "Papishers." He probably conceived of them as something like Mormons. At any rate, it is a literal and incontrovertible fact that in his account of "Christianity" he jumps straight from the Apostles to Luther and Calvin, and that for all that one gather from the record he gives there might never have been any such thing as the domination of Europe by the Christian Faith for thousand years, or as that over a tremendous attempt to base human society on its dogmas which we call the Middle Ages or, alternatively,

Christendom. And yet it is there that one must find the historic key to the Gospels; and in saying this I am not neces sarily speaking as a believer. The the Lord Himself confirmed this obvious other day I asked one of the most truth, which is the foundation among uncompromising Atheists (I do not other things of modern science. think that he would repudiate the name) of my acquaintance who is also a valued contributor to this false religion as to a true one. I paper, how he would begin an article know nothing about the original on Jesus Christ for an Agnostic Encyclopaedia. He professed that founder of the Independents; he he had never considered the matter; may, for all I can say, have been an thereupon I said: "What do you say extreme High Churchman, but it is to this? 'Jesus Christ is the name not likely that he was, because such given by the Catholic Church to its a man would hardly have founded alleged Founder'" He admitted the Independents. I know nothing that that would be a sound defini- about the Countess of Huntingdon Mr. tion.

Scriptures because, like the Pharisees, he thinks that in them he has eternal life. It is interesting to observe how Protestantism quotes the phrase "to search the Scriptures" as if Our Lord had specifically recommended it, whereas what He did was to point the fact remains that, as Newman out its utter futility unless you had most rationally scientific thing to do. But what he has written is extraordinarily valuable as an illustration of what a man of exceptional ability. The will not come to Me that ye may have life; and these are they will not come to Me protestantism." Neither is that ye may have life; and these are they will not come to Me protestantism. Pacifism or Shavianism or any oth of what a man of exceptional ability. Shaw wants to know what Christianity is he goes to the Four Gospels. Why, I do not know, unless it is because he is an Irish Protestant. He does not consult the Shepherd of The attempt is, of course, a failure, Hermas or the Gospel according to Peter or the Gospel according to really grotesque, and must, I think, Twelve Apostles. Yet there is only one reason for preferring the canon grotesque. Yet, because Mr. Shaw ical Gospels to these documents, and that is that the former have and the sible task with an honest mind and a latter have not the imprimatur of the Catholic Church. But to obvious fact and to its corollaries to that end he really does bring out Mr. Shaw is as blind as John Knox some conclusions which are as was. He pays superstitious reverence-superstitious because based on reason-to these writings,

and accepts them as the final author-For instance, Mr. Shaw is too well ity as to the meaning of Christianity just exactly as his uncle (who, as I think he once informed us, was an Orangeman) would have done. conclusion he brings out is that Jesus Christ was mad. The conclu-

> Now, suppose that instead of proceeding in the fashion of an Irish Protestant, Mr. Shaw had proceeded in the spirit of a genuine Free Thinker with a sense of the realities

Well, he would have examined "Christianity" as an inconvertible historic fact, and searching back for its origins he would have discovered that as early as the end of the first century there existed in the Roman Empire a secret society called the "Ecclesia" or Church. Its members were also called "Christiani" or Christians. He would find this institution continally and increasingly persecuted by the State and its tenets in consequence, difficult to ascertain with precision. But he would find two points of its secret doctrine recurring with sufficient regularity to make it pretty clear that they have some thing to do with the essence of the mystery: one is the belief that a Divine Being took on flesh, died and rose again; the other is that this Divine Being feeds men upon His Body and Blood, The last belief leads to the natural accusation of cannibalism. We hear also something of a sacerdotal priesthood, and of a mystical honor paid to virginity. Of many things which in later ages have been supposed to be of the essence of "Christianity"—teetotalism, the rights of animals, and the wickedness of international warfare -we do not hear at all. The last point of faith would indeed have been awkward, for almost as soon as we hear of Christians existence we hear of them in the legions. Towards the end of the third century this persecuted secret society comes more and more into the open, and we can see and recognize its outline. It is an outline which, whether we like it or hate it we ought all to be able to recognize, for it exists to-day for us to study. It is the outline of the Catholic Church.

It is open to anyone who does not that his teaching was not of God. stitution (though hardly the one who was new.

those who do believe in its divine authority are quite free to admit development in its discipline and With such theological matters I am not at the moment concerned, but only with history To anyone who has a sense of reality it must be obvious that the Catholic Church as we see it fully for the first time in the fourth century is of the same type as the Catholic Church of to-day. Classify it, as you would classify an animal, and you will say if you are candid and know the facts-this religion is not Buddhism or Mormonism or Puritanism or Liberal - Christianism, but quite unmistakably the thing we now know as Catholicism.

So far, as will be observed, I have not so much as mentioned the Gospels, and that for the obvious reason that scientifically the Gospels come last in the process which I am attempting. They are documents produced by the Catholic Church as an explanation of how she came into existence. She attributes the divine authority which she claims to the fact that she was founded by an incarnate God, and she offers you her records of His Now, even if these records had, as

in fact these have not, any other guarantee than that derived the traditions of the Catholic Church, would still be historically reasonable to presume, until the contrary was proved, that Jesus Christ taught Catholic doctrine, because as a fact the Catholic Church was the only known result of His teaching. Our their fruits shall ye know them. teaching of Robert Brown, whose "Connection" I believe Mr. Bernard Shaw searches the exists. She may have been a Voltairean Rationalist, but it is not probable, for such has not been the tone of the religious society which owes its origin to her Similarly Jesus Christ (if we reject authority may have taught Protestantism, but said, "the Christianity of history is not Protestantism." Neither is it Pacifism or Shavianism or any other

> And now comes the odd thing. If ou read the Gospels by themselves, I do not think (I speak subject to authority) that you could get the Catholic religion or any other intelligible religion out of them. But if you read them with the historically reasonable presumption that what they teach is the religion of those who, so far as we know, produced them-that is, Catholicism-you suddenly find the key fitting the lock in a fashion which seems (what it doubtless is) miraculous. I will take a single example, not

find, but because it is suggested by Our Lord was violently hostile to the institution of marriage, and in support of his contention, he is undoubt edly able to quote certain sayings attributed to Him in the Gospels Now, these were just the texts which virginity as an unworthy and in-human ideal. To them marital love seemed not only a holy thing but the one and supreme holy thing—the image of divinity. Mr. Shaw, as we all know, is not of that opinion; and he has trotted out these texts in order to show that Jesus Christ detested the family, and approved either of celibacy or free love-I am not quite clear which. But Mr. Shaw is up against another set of texts which are as difficult for him as these were for the Romantics; and he has to suppress "Therefore let a man leave father and mother and cleave unto his wife." "The twain shall be one flesh," the repeated denunciations of divorce and so on just as Kingsley had to suppress There be eunuchs who have themselves eunuchs for the Kingdom

of Heaven's sake." Now, the curious thing is that, here as everywhere, once you have the key it fits the lock. The Catholic Church insists, as Jesus Christ insisted, on the sanctity of marriage its sacramental character, its essen tial indissolubility, its naturalness to man as man. Yet she says, as Jesus Christ said, that there are some men who are called upon to forego it that they may perform a special function for which that sacrifice is demanded. It is a small matter, by comparison, but it is typical of the

As for the moral teaching of Jesus Christ, which seems to Mr. Shaw his main title to admiration, by far the greater part of it consists of the moral teaching in which men have always believed, though they have never found it easy to practice. were not so we should know that He was not God, but an impostor or a madman like one of our Moderns. For conscience is the voice of God in and unspoilt conscience did not bear testimony, that fact would go to show

cognize that Church as a divine in- It was not the mere teaching that The Jews were not scan-

become corrupt. On the other hand, those who do believe in its divine had learned from their own Rabbis from their youth up. The Pagan world was not converted by the state ment that the merciful were blessed, or that love was better than hate. Every philosopher had said that a hundred times. What was new was not the message, but the Voice—a voice speaking to them with authority and not as the scribes. And it spoke to them with authority because was the voice of their Author .-Cecil Chesterton in The New Witness.

## WHEN PROTESTANTS PROTEST

Catholic faith is all that is left to the Belgian refugee. Wrote the Protestant, Cora Harris, in an article called "The New Militants," in the Saturday Evening Post of November 21, 1914, of a group of Belgian vomen at a railroad station where English women met them to take them to English homes. pallid-faced Flemish women craved another shelter. Their first question was: 'Where is the church ? by the church they meant the Catho lic Church. \* \* Presently they Presently they filed out, strangely comforted, their faces sweetly calm. They had been fed and clothed in that place by their faith.' The men of these women laid down

their lives for England. It is not, therefore, to be supposed that any Englishman would deny his pro tectors' survivors spiritual food clothes. But according to English Protestant testimony, some English Protestants have not only withheld religious opportunities from the Belgians, but have tried to buy Belgian birthrights for pottage. That Belgians have been refused religious opportunities may be seen from this letter written by an Episcopalian clergyman from Shebber Vicarage, North Devon, to the Western Morning News: "We English people pride ourselves on our tolerance, but is it not intolerance to bring these sad people to country villages far from the opportunities of hearing Mass, which is dearer to them than their daily bread, at a time when they need all the comforts of their faith? That English Protestants are tempting Belgians to betray their faith in gratitude for material favors is testified to by a Protestant editor. Anglican Church Times of June 16, 1916, the Belgian Relief Committee of the Protestant Alliance is scored for proselytization of refugees. is evident," writes the editor, "that a propaganda for subverting the faith of Belgian Catholics is being carried on, as we can see from letters addressed to the Alliance by recipi ents of its charity. In one we read We are glad that the family who were once R. C's. are in London under your care. I learn they go to the church (presumably the Gospel Mission) on Sundays with you. Another family 'now converted from Romanism, expresses its thanks; a third says, 'When we arrived in England we were Roman Catholics. Now we are all Protestants in heart and soul.' There are other letters ecause it is the strongest I could written in the same strain, but these should suffice to warrant the pre sumption that advantage is being taken of the distress of these poor people to subvert their faith.

an abuse of hospitality which should be sternly discouraged." Hope not only for the immediate situation but for the happier relationship between Protestant and Catholic lies in the readiness of the mem the unworthy acts of fellow members | Previously acknowledged ... \$7,595 75 toward the opposite sect. Premillennium days, in our opinion, will be those in which Protestants commonly protest against Protestants for injustice toward Catholics, and Catholics take Catholics to task for Miss M. Kenny, Newton... toward Protestants.— Chicago New World.

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### LISTEN

We borrow, From the sun of some tomorrow Half the light that gilds to-day; And the splendor Flashes tender O'er hope's footsteps to defend her From the fears that haunt the

We never Here can sever Any now from the forever Interclasping near and far! For each minute Holds within it All the hours of the infinite As one sky holds every star.

way.

- Rev. ABRAM J. RYAN

A CATHOLIC MARQUIS IN THE RANKS

### From the Catholic Herald of India

A young Irishman who has recent enlisted in the Inns of Court O. T. C., London, tells of an amusing coincidence which he experienced not long ago. A new pair of breeches having been served out to him, and finding it convenient at the moment to dispose of them he asked a fellowprivate in the corps, who was a perfect stranger to him, to oblige him by putting the article of wearing apparel in his kit-bag and keep it for him until later in the afternoon, when they would meet at the law courts. The Irish so dier, in turning up to claim his breeches, got them back After thanking the unknown comrade who had thus done him a good turn the owner of the breeches observed to him casually, "I hear the Marquis of Bute has joined our corps to-day.' Yes," replied the other, and, after a short pause, added quietly, "I am the Marquis of Bute.'

### FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Dec. 11, 1915. Dear Readers of CATHOLIC RECORD:

It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going. I am glad when I see that amount contributed in the RECORD, but when it is less I am sad to see my little reserve sum diminished and the catastrophe arriving when I must close my chapels, discharge my catechists and reduce my expenses dollars coming in weekly. I beseech you to make one more supreme effort during 1916 to keep this mission on learn what a great deal I am doing with \$100 a week-keeping myself and curate, 30 catechists, 7 chapels, and free schools, 3 churches in different cities with caretakers. supporting two big catechumenates of men women and children during their preparation for baptism and building a church every year.

Yours gratefully in Jesus and Mary.

J. M. FRASER. D. D. Barracks, Kingston., Annie O'C., Quebec..... In memory of mother..... Dublin..... W. J. C., Ottawa... 3 00 1 00 F. A. Gallagher, St. John., 2 00 5 00 A Friend, Pakenham.....

THOMAS SIMPSON, The Benefits applying to the British Parliament in 1760 for a of Life charter for the Equitable Society, based his petition Insurance on the following grounds:

"The great numbers of His Majesty's subjects whose subsistence principally depends on the salaries, stipends and other incomes payable to them during their natural lives or on the profits arising from their several trades, occupations, labor and industry, are very desirous of entering into a society for assuring the lives of each other in order to extend, after their decease, the benefit of their present incomes to their families and relations, who may otherwise be reduced to extreme poverty and distress by the premature death of their several husbands, fathers and friends."

# No Better Statement

Than this of the true purpose of

Life Insurance has ever been issued

The impelling motive for taking out policy is the same now as it was in Simpson's day, but the facilities are

Are you "extending the benefit of your present income" to your family? If not, you are to blame for neglecting to shield them from the chance of 'extreme poverty and distress."

Send us your date of birth. We can fit you with a policy. Licensed by Dominion Government - Premiums cannot be raised once policy issued. Surrender and Loan Values in the

THE

Capital Life Company of Canada HEAD OFFICE **OTTAWA** 

contract.

### FIVE MINUTE SERMON

By REV. N. M. REDMO SEVENTH SUNDAY AFTER PENTECOST

" BY THEIR FRUITS YE SHALL KNOW

"Wherefore by their fruits ye shall know them."
(Matt. vii. 20.)

The practical followers of our Lord distinguish themselves in their daily lives from those who are not so, their profession nothing to the conby their works. The lives of the former conform, at least in serious matters, with the divine law of God and the precepts of His Church, whilst those of the latter are no better than if there were no law or precepts. The practical followers of our Lord have the love of God in their hearts, whilst the others have 'If you love Me, keep My commandments." The practical followers of our Lord only are true Christians, whilst all others, be their profession or pretensions what they may, have to be classed with the heathen and the publican. "He that will not hear the Church, let him be to thee as the heathen and the publican." Our Lord is, as well asman, the God of all truth—Truth Those, therefore, who oppose His law and the precepts of Church, not being with Him are against Him. "He that is not with Me is against Me," and being against they are liars—"false ts." Not to speak of professed atheists, who curse the earth -not even to give thought to the teachers of heresy and their millions of dupes—what a deplorable spec-tacle presents itself when we think of the thousands who once made profession of following our Lord, but who are now daily ruining souls by their wicked company and irreligious and immoral example. Oh, wicked companions, how numerous ye are in the devil's service! What untold injuries you daily cause to the kingdom of Christ in souls!

whom we should give thought today. They are daily engaged in blasting good in souls. Every one they corrupt becomes in some way the occasion of spiritual injury to others. So their damnable work goes on, murduring souls in its wake; aye, long after sentence has been passed on them for their accursed work. Though humiliating, all of us must admit that there is a latent-germ in us which can be developed to our ruin and the injury, if not also to the ruin, of others. It is not, however, of equal susceptibility in all, which depends largely on the disposition of individuals For the most part, the disposition is not so much accountfor its quick and sad development in some as the influence of their associations. Whatever may be a man's disposition for good or for evil when left to himself, he will never reach that degree of goodness or wickedness that he could under the influence of others. The stage of virtue or vice which he reaches is in a great measure due to his associations. He may be educated to the highest degree; he may have the disdaily fortify himself with the strongest resolutions against vice, if without necessity he frequents the company of persons disposed to evil, he ere long become a pervert. He should never forget that the germ which can be developed is ever within; hence, the words of our Lord which are directed to all: "He that loves danger shall perish in it." If we ask why society is deluged with every species of vice, we have but to find the answer in the woeful fact that men are daily corrupting each This fact stares every community in the face, and yet how meagre is the precaution! Even Catholic parents, to an alarming extent, seem to have fallen a prey to indifference of the danger of their sons and daughters. We can but hint at grave points on which we would like to dwell of length. How many men unsuspectingly with a view to material benefit embrace the occasion of their religious and moral the prevailing spirit is irreligious and immoral! Oh, the thousands of substance as foundation; St. Thomas their examples, as to waive con-science, religion, God, to be of their caste of character! This growing evil is the curse of society, the differently." enemy of religion, the ruin of souls. What must we do not to fall its vic-

We should be most choice in our associations. It should always be our aim to make companions of none save those whose religious and moral behavior are well-deserving points in their character. Chances we should never take. Doubtful characters should ever be treated as Should it so happen that we have been deceived, an immediate flight, whatever the consequences, is our only safe course. Our ruin is clude to continue. The words of our Lord should ever ring in our hearts: "He that loves the danger will per ish in it." He that loves the company of the immoral, will, ere long, think, speak, and act in their role; he that is a frequent associate of the unjust, will soon make light of sins against justice. The drunkard has

were it a source of scandal to us, with much stronger reason should we part with circumstances and persons that prove such. Neither reason nor faith will admit of an argument favorable to acting otherwise, for "what will it profit a man to gain the whole world and lose his

# TEMPERANCE

THE EFFECTS OF LIQUOR

The evil consequences of drink extend much farther than the drinker himself imagines, as is illusrated by the following story:
Mr. Burdick was a man who never

touched liquor in any form, but he had several men in his employ who imbibed more or less. He had a habit of dropping into his office at any and asking for an interview with his chiefs of departments for

One afternoon about 4 o'clock, he came in quite unexpectedly, and sent for Mr. Boyle. The office boy returned and reported that Mr. Boyle had not been down all day. "Well." said Mr. Burdick, "ask

"Well," said Mr. Burdick, "ask Mr. Cutler if he can step in here for a moment." The boy soon returned. "Mr.

Cutler hasn't come down yet," said the boy Well," said Mr. Burdick, "find

Mr. Congdon or Mr. Page, or Mr. Wood-anyone; I must see one of them immediately.'

The boy went away again but came back with the discouraging They ain't one of 'em down word sir. There was some blowout last night and they all went."

Mr. Burdick muttered something in an undertone. Then rising, he

Well, for a man who don't drink, I certainly suffer more from the effects of liquor than any one I ever

HOW THE HABIT GROWS

The Delineator, (May, 1916) has an article by former Governor Malcolm These are the false prophets to Patterson of Tennessee, who de scribes among other things the be ginnings and the hold of the alcohol

A child will instinctively turn from liquor, and if given it, its body will shudder at the unnatural administration. The first drink I ever took was at an open bar on the invi tation of some friends, at the age of twenty. I did not want it, but was asked to try it, and did so from the wish to appear companionable. This first drink almost nauseated me and the thought came, how could any

human being crave it. 'I was never an habitual drinker at any time in my life; but later on the craving would come at intervals. especially after fatigue, when one drink would follow another in rapid succession, with the inevitable result of disordered nerves, lowered vitality, incapacity to act or think clearly, and a feeling of inferiority and disgust. When I would compare the misery that was mine after a day or a night of moderate drinking I would gladly have paid any price in exchange for the fatigue of constant work, for I had to begin work again with the fatigue and the effects of drink combined. -Sacred Heart Review.

# ST. THOMAS AND DANTE

### ON ST, PAUL'S DEFINITION OF FAITH

I have often heard it said, and have seen it in print, that Dante's "Divina Commedia" is St. Thomas's Summa Theologica" in verse, writes William A. Sutton, S. J., in the Irish Ecclesiastical Record. Speak ing once to an eminent literary pro fessor and happening to mention this "Well," I replied, "if it were so, one would expect that both would interruin in entering societies in which Take the words, substance of things both sexes that become such slaves as the key to God's treasure store, to their companions—their counsels, just as the principles of any science give the key to all the treasures of knowledge locked up therein. They interpret proof, too, quite

> This was not the only occasion when the above assertion surprised those who took it for granted, that what many lovers of St. Thomas and Dante said must be true, and it was suggested that the matter would form a very interesting subject for a

magazine article. St. Thomas says: Substance is commonly said to be the first beginning of any thing, and especially when the whole of what follows is contained virtually in the first principle, for example, if we were to say that the assumed first almost a matter of fact, when, after we discover the deception, we conappertaining to the science in us are these principles, and in them the whole science is virtually contained In this way, therefore, faith is said to be the substance of things hoped for, because the first beginning of which virtually contains all things hoped for; because we hope to be his pupils, so has the gambler, and the same, alas, can be said of those who figure to the scandal of society in the various species of public and private vice. Cost what it may, we should ever guard against being the pupils of such vile masters. If we should part with an eye or a hand, intellect, is expressed in what is said

by the words, the argument of what appears not; argument is taken for its effect; for by argument the inte lect is brought to assent to what is true; therefore, here adhesion of the mind to the unseen truth of faith is called argument whence another reading has conviction (August tract. 79 in Joann. because by the divine authority the mind of the believer is made certain in assenting to what he does not Now let us take Dante's interpreta-

tion. It occurs in the "Paradiso," canto xxiv, where St. Peter examines him touching faith, and Dante replies (Cary's translation)

E'en as set down by the unerring Of thy dear brother, who with thee conspired

To bring Rome in unto the way of Faith of things hoped in substance

and the proof Of things not seen; and herein dost consist Me thinks its essence."- "Rightly

hast thou deemed." Was answered, "if thou well discern why first He hath defined it substance and

Their being: on which credence hope sublime Is built: and therefore substance it the debt we owe to religion. intends.

That is, contains in its definition, concept, idea. Then he goes on to give the meaning of proof:

And inasmuch as we must needs From such belief our reasoning, all

respect To other view excluded, hence of

The intention is derived.

faith. After his explanation of this, Dante goes on to state how he is led up to it, how his mind is convinced of its infallible certainty, in other are not here concerned.

the foundation of all, he would have taken care to consult and give the explanation of his master. truth is that he and St. Thomas become a handle for separation. were each poraries. when St. Thomas died, nearly fifty,

both deep in Aristotellan philosophy, physical and metaphysical; both well seen " in theology; both " great at the pen." whether in prose or verse. Now, when a learned man like Dante wrote a poem "to outlast imperial Rome designed," it had to be dream of learning." No wonder, then, the same learning which both St. Thomas and Dante had made it their province to possess, should plentifully appear in Dante's world, and God Himself, must step "Comedy," "Dream," or "Vision." Perhaps this is all that is meant by competent critics, when they say that the "Comedy" is the "Summa" in verse, but outsiders understand on it is not founded on there is no hint on his side or theirs of any such intention.

However the matter may attention to Dante's and St. Thomas's independent interpretation of St Paul's definition of faith.-N. Y Freeman's Journal.

## FALLING AWAY FROM CHURCH Who will insure that the faith

which now rules the conduct of your Catholic household will last beyond the present generation? The Church, will last, but the Church does not come to the people.

The people are said to "fall away from the Church." Study the meaning of the expression: They "fall away" from the Church by neglecting to go to church. They lose their interest in religion. They do not come to hear the priest.

They do not come to gain spiritual inspiration. One remedy for "fallen away Cathwould be for the priest to go to their household - or for their Catholic neighbors to visit them and

is rarely or ever done. We know of no better means of bringing religion to those who fail to come for it than the silent missionary of the press—the fifty-two-timesa-year visit of a Catholic paper speaking to every member, young and old, and speaking by every device from the insinuated Catholicity of the story to the five minute

No Catholic father and mother can better insure the Catholicity of their children than by cultivating among them a taste for Catholic reading. It is difficult to induce them to read books, but this is the age of newspaper reading and a good Catholic newspaper is a power for good in this time, we live in, that no one has as yet begun to realize.—Catholic

## OBSTACLES

Even We meet them everywhere. good people are confronted with an obstacle to their goodness now and Those early champions of the cause of Christ, the holy women found a hindrance to their work of love in the great stone that sealed His tomb. But it was only an imagin ary one, and so are most, if not all, of the obstacles which people fear when the cause of Christ is in question. We are always so ready to find some "great stone' on the door-step of our religion. Strange that we find so many there and so few in our haunts of ease and pleasure. anything will prove an obstacle when we are called upon to perform the reasonable service" due to God, but it takes nearly the hand of death to stop us in the unreasonable service which we imagine is due to ourselves.

We're a selfish lot in the final analysis. It's not such a difficult matter, according to one of the doctors of the Church, to give away our possessions, but its a mighty hard task to give up ourselves. selfish by nature, and it's only by the grace of God that we are ever rendered unselfish.

then proof."
"The deep things," I replied, "which beve I scan Distinctly, are below from mortal much to keep us from the obligation of Sunday Mass-a little fall of rain, So hidden, they have in belief an early trip to the beach, a game of golf, almost a suggestion of a head-ache, or even less, will prove sufficient justifying causes to free us from change the picture ; let the object of our duty be something of an emolu-ment to self, and all the rain in the heavens, all the pleasures of the seashore, all the games imaginable, all worst physical pains possible, will not keep us at home. There are no "great stones" in our way then, because at the end of the way we see in big letters of gold the word self.

Engagements with God are easily broken, but heaven help the one who forgets or treats lightly the engage-St. Paul's definition is of the act of ment made with us. Let some one fail to keep with us an engagement to go to the theatre, and the results are awful. Friendship, that sacred bond, is shattered. Excuses are all words, what motives of credibility in vain, we will never forgive such brings him to it, but with these we indifference. Man will not forgive the offense of his fellow-man, We see, then, that on this, what God must always forgive His creamay be called crucial test, Dante had tures. Our feelings must never be no notion of rendering St. Thomas in tampered with; His feelings are not

The our life partner in marriage to "masters of them that are almost glad to find matter for They were nearly contemes. Dante was about ten sacred bond of matrimony. On God's property there must appear no signs prohibit us from trespassing, but They had both taken "all knowledge for their province." They were every inch of it the words: Keep Off! His Sacraments are mere nothings, whereas our rights are simply every thing. Our judgment must be the course of appeal. Our selfish self must be considered before all

else, first, last and always. Nothing to our eyes appears more sacred than the complete gratifica tion of our every desire. We must never be thwarted. There must be no obstacles in our path : the whole us is of the greatest import, and we will tolerate nothing outside of the realm of self.

Oh, for the dawn of the day of the it to mean more, and in this common unselfish man! Will the sun of that day ever rise when we can behold act. Had Dante any such intention the face of such a one. It did rise "interviewed" St. Thomas and short; but thirty-three years. And other great Doctors in Paradise; but at its end selfish man found no obstacle to prevent Him from being nailed to the Cross. Thirty pieces of silver looked greater to poor Judas than the great reward of the faithful John. Judas was in the plan of Divine Providence not only to procure man's Redemption from the sin of Adam, but to obtain likewise for man the great possession of unselfish ness, which so gloriously shone forth from the Cross and Tomb of Christ.

# "BEHOLD THY MOTHER!"

One of the sweetest graces Our Lord gave us was at the close of His life, when, in the person of St. John, He made His Mother ours-she who had stood by the cross and willed the death of her Son because it was God's will. God's interest and hers were one. After the long training of the thirty years she had lived with Jesus, she had no self left. Imagine what it must have meant to have lived with and watched Our Lord for thirty years—how she had imbibed His spirit; and when the time of parting came, as we look into those two human faces and human hearts, we exhort them to come back. But this understand that God does not want our human hearts to be crushed but

And what has Mary done for us? She has loved us, taken joy in us, and interest in our work. From our very birth she has had her arms around us. What have we done for her? Can we look up and say sincerely, "Yes, I have done something for her in my life; I have always been glad to do or say whatever could promote her honor?" Still with all this we have many times given her pain. But there is this about wrongs done to Mary—we may have pained her, but have never made her angry. God created her without anger. She is the reproduction of His kindness. His mercy, His love, His compassion, but not of

and when we do things that would the cannon raged clamorously. The make another mother angry, the pain we cause her turns her eyes in pity to Our Lord with a prayer for us.— Rev. A. Dignam, S. J.

# OCCASIONS OF SIN

The following passages from a pastoral of the late Bishop of Newport, England, are peculiarly timely:
"There are those," says the Bishop,
"who will not profess the creed of
the libertine, but will refuse to renounce the frequentation of places

the company of persons and the read ings of books which are plainly and experimently dangerous occasions of These occasions occur under pretext, sometimes of amusement and sometimes friendship. The following principle may here be laid down If a thing is a grievous sin we commit a grievous sin by exposing ourselves to the strong temptation of committing it. There are practically no exceptions to this rule, for the large majority of persons. Next, a thing that is a grievous sin to do, it is a grievous sin to desire, and even to dwell upon the thought. finally no excuse of friendship relationship or company can make thing not to be a sin which would be

under other circumstances 'It is wrong to read books and newspapers which tend to excite the No doubt, it is very diffi to choose what to read, and to avoid all that is objectionable. But sin is sin in spite of such difficulty. There the self-restraint and self-denial to be practised. Parents have a mos serious duty not to allow books and newspapers indiscriminately in the house. Trades-people are bound not to sell what is really bad. Young men and young women must be deter mined to avoid what is corrupting, and must absolutely give up what they find by experience has led them into sins of thought and desire. Again, there are in every ements that are productive of

The fact is-and it cannot be stated too plainly-that the world does not recognize as wrong many actions, imaginations, desires and situations which the Catholic Church teaches to be grievously sinful Hence it is quite possible that in the ordinary forms of amusements-such as theatricals, variety entertainments, dances and some kinds of gamesthere may be grievous harm. The same may be said of company-seeking with or without a view to mar riage. It is well known how strict an older generation was on these matters and with good reason. It is certain that no pretense of custom, of altered times, of modern ideas, can make a thing lawful which is wrong in it -Sacred Heart Review.

# LORD NINIAN

CHAPLAIN'S MEMORIES OF LAST DAYS OF HEROIC FIGURE

A French priest who was a vicaire in one of the Paris churches and is now serving as a priest-interpreter with the English staff has sent the Croix the following letter in which he tells of the last Communion received by Lord Ninian Crichton-Stuart, son of the late Marquis of Bute, and brother of present holder of title, two days before his death:
"This accursed war, with all its

horrors, is yet fruitful in thousands of encouraging incidents. of September in Artois, of which I make us sad. All life is one. They general confusion lost contact with before; nor shall we. Life, in the the English unit to which I was words of the poet, will not say good attached as interpreter, I wandered bye but in some happier clime bid us in the cold and rain all night until good morning. the small hours of the morning, when I found myself near a little country of this uncertainty of death would do church standing amid ruins. I made for us! If an angel told you that to had I crossed the threshold when my foot tripped in the gloom against a answer the "one clear call," what human form on its knees on the cold damp floor. I found that I had and act and word! Yea, it of your enemy disturbed the prayers of a colonel of the brave English army. I excused swiftly would this hate lose its hold Mass.

THE LAST CONFESSION

At the mention of this word the good colonel rose quickly and said, 'We will go and see.' Signing to me to follow him, he went before me between two rows of wounded men lying on the straw with which the floor of the nave was covered.

"We climbed over a heap of chairs and got into the sacristy, where we introduced ourselves to each other and then set to work to search for vestments and the necessaries for Mass. Lord Ninian found what was wanted like a familiar of the house. Scarcely had I vested before the colonel asked me to hear his confession, and cut short any hesitation on my part by offering me a chair, and going down on his knees beside it.

It goes without saying that he wished to communicate at the Mass which he was going to serve. But there was no small altar breads, but a large one broken into quarters quickly got us out of our difficulty and so I could proceed to the celebra tion of the holy mysteries.

# AN UNFORGETTABLE MEMORY

"I shall never forget this incident in my military life, and this Mass, celebrated in such a place, will always live in my memory. From time to time in the poor church, still

windows rattled with the sions. The Mass proceeded without incident. The good colonel received Communion, as he had made his confession, with a faith and fervou only found on the battlefield. And this confession and Communion were, also, to be his last, for two days after, on October 2nd, a bullet struck him in the head whilst with audae ious bravery he was flying to the help of one of his officers at grips with the enemy.—The Casket.

# DEATH

DO YOU EVER THINK OF IT

Do you ever think that you will ie? I do not mean thinking in a general way-it is appointed unto all men once to die-it will be all the same a hundred years from now—when I am gone—; but as you look up sometimes from your work, and your window shows you a funeral procession filing past, do you stop and think : some morning I, too, shall make that last journey through the haunts of/living men, while the heedless passersby look on, and drivers and motormen fret because the cortege causes them delay? Or when you hear a church bell toll do you say to yourself: some morning I, too shall lie before the altar; some orning for me the Requiem shall, too, be sung; some morning I shall leave the old church to enter it no

But even if you do think thus, that day is always thought of as off in the future ; you will be very old, all your friends of earlier times shall have assed over to the other side, and you shall be glad to cross yourselfyou shall be glad to go, then; but now? Very rarely, if ever, do you say, watching that processi ing that sad bell, shall I be the next This horror of death is Life's

envelope for her protection; nature is merciful and when the final moment comes it passes and we are content with what is to be asked a triend who had death in the eyes, in a railroad wreck what were her feelings. She was young, surrounded by love, and the uture was full of promise; yet she said, in those moments that seemed an eternity, when she believed the end of life had come for her, she felt absolutely no fear, nor dread, no regret. Something within her seemed to mount gladly, bravely and she kept saying to herself, this is death. But after the terrible grinding of the wheels ceased, and the over-turning coach lay still, and she knew that that coach had escaped the worst disaster, then all that calmness of soul departed, and frantic desire for life succeeded When the wings of death had passed over her head, life made its fierce claim upon her. Another, for whom death had stood many days with his hand on the latch, said the world and its people and affairs seemed away off, and he was conscious of a

feeling of readiness to depart. But the subject of death in modern days is carefully avoided; we even think it shows want of proper feeling when it is discoursed upon in the pulpit. In hardier days, it was not so, and when they assembled at banquet board or in festal hall, they "Gave the Stranger place,

And when the joyous catch was

were told, They looked him in the face.

witness. Having in the have not ceased to be who have gon

And how much a closer realization way quickly to it, but scarcely morrow, or next week, or next year myself as well as I could, and telling him that I was a priest, and that I had come in to see if I could say or her, lest for you should henceforth or her, lest for you should henceforth be the dire burden the unforgiving of

the dead lays upon the living.
Or if you knew the hand of the dial of time were drawing near the hour marked as your last, how lovely you would strive to make these remaining days! how gallantly you would keep up your fight! how bravely you would strive to gain more abundantly the goods that perish not! Gracious deeds and loving words would crowd the re maining hours: easily could you offer the hand of pardon to your foe knowing how soon you should be past the bounds of his hating; generously could you forgive as beseem ness: splendidly endure as one cer tain so soon of the Hills of Victory. Since our only certainty is life's uncertainty, if we were wise would we not act now as if that announce

### WHEN EDITORS MUST SPEAK PLAINLY

C. Minogue, in The Tablet.

"An editor's task," remarks America, "would be a pleasant one had he never to write anything but what is agreeable to his readers, and never to receive any letters but such as tell him he is a great man, and His love, His compassion, but not of His justice. Even with the cruel executioners she was not angry; in the ring of the bell, whilst outside speak plainly concerning some move-

ment of which the principles, or at least, the development are our Christian accordance with

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Absorbine, Jr., \$1.00 and \$2.00 per Gave the Stranger place,
And when the joyous catch trolled,
And toasts were quaffed and tales

And toasts were quaffed and tales

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### CHATS WITH YOUNG MEN

"I HEARD"

The sins of the tongue are so prevalent and destructive that Redemp torist priests when preaching mis sions always give a sermon on them Calumny and backbiting—the utterance of the false and the utterance of the injurious truth that should not be uttered-these are the ways in which the sins of the tongue find Fortunate is the who curbs his tongue when criticizing his neighbor.

"I heard" are words that begin countless sentences spoken on the street, on the cars, in our homes. What follows these words reveals how the listener heard. The bird's song, the child's laugh, the vile oath, the hum of machinery, the bit of cruel gossip, the story of heroism and of unselfish kindness, all have been in the air, all have passed both door and vestibule of the car, but each hearer has sifted and held according to his character.

There are sweet, sunny souls that gather notes of cheer and comfort as naturally as the bee gathers honey. If there is good news, they hear it If there falls a word of praise or encouragement concerning anyone's work, they not only catch at it eagerly, but they make sure to speed it on its way to the tired laborer, to whom it will be not only music, but new strength. All hopeful sounds come to them, and they carry to others the harmonies they hear.

One wonders why anyone should choose to gather up unkind criticisms and to pour them upon sensitive souls already too heavily burdened; to repeat the half truth, the carelessly uttered disapproval, to to fellow to teacher or worker, whom it will only pain and dishearten; and yet there are those who do this very thing continually They are not intentionally bad or cruel, yet they steal away courage and make hearts sore with the pois they recklessly scatter "I heard." always is their excuse for the repe tition of unkind things. They live in the same world and walk the same streets with the other class of but the voices that are borne to their inner consciousness,

are very different.

This matter of hearing has not only to do with what of help or hindrance we carry to others, it has still more to do with what we build into our own lives. We grow by what we hear, for sounds thoughts, the spirit's food. And ever in among the earthly voices come the heavenly voices-God's call to service, to kindness, to Himself. "Take heed therefore how ve hear."

PLEASANT MANNERS

Do not flatter yourself because you have a good brain and a large stock of self confidence, that you do not need to be so particular about your manners. Merit does not always win in spite of bad manners. Superior talent, even genius, has starved to death in many a man who never tried to overcome their handicap of offensive manners.

No matter how much ability you have nobody will want you unless are pleasant and agreeable. you are pleasant and agreeable. Neither your services nor your company will be in demand. We all like to get away from disagreeable, offensive people. We are repelled by them just as naturally as we are attracted by the sunny face, the We gravitate attractive manner. toward agreeable, kindly people, as school inspector. He made a sorry material bodies gravitate toward the center of the earth. Business men, his teeth: "Let me alone little toward agreeable, kindly people, as are no exception to the rule. Howand gentle manners in others.

The law can touch us here and there now and then," said Burke, and disappeared from sight. 'but manners are of more importance than the laws. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine by a constant, steady, uniform, sensible operation like that of the

Suave, gracious manners will do more toward winning customers, patients, clients, friends, than twice the ability without these qualities. They oil the track, clear the road and wonderfully lighten the burdens of life.—Catholic Columbian.

# OUR BOYS AND GIRLS

TO BOYS

generous and magnanimous, said of twigs and boughs and the grassy Horace Mann, the great teacher, to a fragrance of meadows come back to

ever saw it.

ragged clothes, don't talk rags in his tight nosegays. The houses and

some part in the game that doesn't field flowers. Two altars were being require running

start his lesson. envious of him; for if one boy is borrowed from our host, then with a the school, which is an altogether

proud of his talents and another is canopy of branches and masses of wrongs, and no more talent than upon the altar between brass candle-If a larger and stronger boy has

GOUNOD AS A SCHOLAR

Pierson, he was constantly scribbling One day the school master sent for him to come to his

Your parents complain," said They do not wish any musician in their family. You must be a professor.' 'Never!'

"Your only choice is between Greek and Latin." "But I will be a musician," Gounod

"You will? Give it up, I say; it is no profession at all. However, we will just see what you can do. Here's pen and paper. Compose for me a new air to St. Joseph's words, 'A peine au sortir de l'enfance.' "

It was the recitation hour. Before the bell sounded for the studies to begin again Gounod came back with the paper completely

covered. "Already!" cried Pierson. "Well, sing it, then.'

Gounod sang and accompanied himself and so deeply affected poor Papa Pierson that with tears he pressed him in his arms, and exclaimed: "Oh, my dear boy! hence forth they may say what they like, but a musician you shall be and nothing else."

AN ALTAR BOY'S RETORT

The following interesting anecdote related in the Transcript of Hartford

Not long ago a Catholic boy was traveling in a train between Brussels and Namur. In the same train was an infidel school inspector. On passing before a Catholic church the boy uncovered his head in honour of Blessed Sacrament, which he knew was kept in the church.

The inspector, who up to this time had been reading a newspaper, on seeing the reverence paid to the house of God, began to laugh, and the following dialogue ensued:

"To be sure, my little friend, you must be an altar-boy? "Yes, sir," replied the boy, "and I am just preparing for my First Com-

And would you please tell me what the curate teaches you? Well, he is just instructing me in

the mysteries of religion. And, please, what are those mysteries? I have forgotten all about those mysteries a long time ago, and in a couple of years it will

be the same with you." "No, sir; I will never forget the mysteries of the Holy Trinity, of the Incarnation and of the Redemption. "What do you mean by the Holy

"One God in three Persons." " Do you understand that now, my

little friend?" "Where there is a question of mysteries three things are to be distinguished; to know, to believe, to understand. I know and I believe but I do not understand. We will understand only in heaven.'

"These are idle stories; I believe only what I understand."
"Well, sir, if you believe only what you understand, will you tell me How is it that you can move

your finger at will?" "My finger is moved because my will impresses a motion to the muscles of my finger.

"But do you understand how this

"Oh, yes, I understand it." "Very well, if you understand it, then tell me why your will can move your finger and not, as in the case of a donkey, your ear?

That was too much for the learned no matter how absorbed in business, fellow; you are far too young to teach me a lesson." He resumed ever coarse and gruff an employer reading his newspaper, and never may be he appreciates refinement took his eyes from it until his unasant little traveling companion had stepped off at the next station

### A CORPUS CHRISTI MEMORY

From a pleasantly written account of a holdiday season at Gavarnie, in the Alps, contributed to Harper's Magazine, by Amy Oakley, we take the following description of a Corpus

Christi celebration: windows and on looking out we saw that the peasants were bringing greens from the valley, branches of ash and poplar, for this was the Fete You are made to be kind boys, Dieu, and there was, of course, to be a procession. The fresh, woody smell a clubfoot, don't let him know you since sunrise, and had gathered tall violets and buttercups and giant blue If there is ever a poor boy with columbines, which they carried in walls were being trimmed with erected, one near the church, another If there is a dull one, help him to outside our windows at the foot of the crucifix. We watched this one If there is a bright one, be not being draped, first with lace curtains,

sticks. When the hour for Mass arrived injured you and is sorry for it, forgive him. All the school will show by their countenances how much only outsiders, slipped into the chairs of Christianity, and not an outcome of by their countenances how much only outsiders, supper into the chart better it is than to have a great fuss. offered us by the plump little dame it.

But you will argue that "it takes in white frilled cap. The church was in white-frilled cap. The church was crowded to the doors. On the first row of chairs were the children, the in a sense, but only in the sense When Gounod was at the school of little girls with gay red capulets which

tight Sunday homespun and best berets. The nave was filled with women, a few wearing the scarlet capulet, but most of them the allenveloping, medieval black capuchon covering the head and falling to the Some of the youths sat in the choir, but the rest of the males, with a clatter of sabots, mounted the the winding, worn steps, to gallery. Through clouds of incense came

high - pitched, melancholy chants. Miss Oakley then describes the

procession as follows: It was led by the children with fluttering banners; next came the priest, splendid in orange and gold, accompanied by four redrobed acolytes; then, the choir and congrega-tion. While the deep bell tolled, the processiou filed out from the cool church into the sunlight, where red and orange flashed against the snowy Cirque, then passed of self-defence war is unavoidable. into the shadows of walls and houses At each wayside altar the Host was while the knelt, and the bell paused, to renew its ringing as the procession wound

back into the church for benediction. Another day that was celebrated with due ceremony was the feast of St. John the Baptist:

The shepherds rarely come down from the plateaus during the summer months, but on June 24th they celebrated their special fete day, that of St. Jean Baptiste, the patron of Gavarnie. On the eve they lighted beacons, which we could see burning above us on the pastures. A bonfire of pine branches was kindled at the It was built at the foot of the crucifix and blessed by the priest. We watched it roar and crackle as the cones and needles caught, lighting up the faces of the villagers. As the blaze died down each house-holder rescued from the embers a charred stick. This he took home to throw on the fields, carrying with it a blessing for the coming year and the protection of his crops from hail. -Sacred Heart Review

## THE FAILURE OF CHRISTIANITY

Examiner.)

People have been telling us "ad clusive evidence of the failure of Christianity. A correspondent sends us some cuttings from Ceylon dealwith the subject, otherwise we should have left it alone. Being to be as brief and precise as pos-

We have already explained in mind, and so moderate in will, that everybody would be bound to agree with everybody else on all things where only one sound view is possible; and they would at least agree the world as it is constituted, war is altogether a natural contingency. Even if everybody were actuated by the spirit of justice and charity, there must always occur cases in which men will take different views as to where justice lies. When such a difference arises, and an agreement cannot be arrived at, neither can be expected to yield to the other whom he thinks wrong; and unless they deem it more profitable to come to a compromise, they must come to

Even Christianity could not pre- Of the two, the social act never professed to do you cannot call it a failure

go to war, each conscientiously con- of meekness into practice. vinced of the rightness of its own side; it is also possible for two powers to go to war when either or ooth are blessed with no such conscientious conviction. In this case war is an act of malice and wickedness, the product of pride or ambition or avarice, on the side which is not in good faith. So far as there is bad faith or malice, so far is there sin; and the only failure of Christianity is the failure to prevent We were awakened on the 14th of sin. But, then, while admitting this June by eager voices under our failure to prevent sin, Christianity is in itself is not to be blamed. Christianity possesses no coercive power over the wills of men. It can only deliver the mes-age and lay down the law of right, without having the slightest power to enforce it. If in spite of an over-bridge, and a notice that "passengers must not cross the line," someone gets under an engine, you cannot say that the company has failed. It is the stupid of obedient passenger who has failed. Similarly if a Christian falls deliberately into sin, it is not Christianity which has failed. It is the man that If there is a lame boy, assign him branches, and the way strewn with had failed to act as a Christian. In one sense we say that a boy's education is a failure if, after a sound training, he turns out a worthless fellow or a rotue. But the failure others. Thus a man with a bis even expectation of the political honors and dignities which were offered to him as a direct result of bis even expectation. does not reflect on the reputation of excellent institution. The failure is envious of them, there are two great alpen-roses, a cross of which stood on the part of the boy not responding to his education, and not following out its lessons in later life. So with the members of the Church.

proves war inevitable. If one who was called the poor Papa covering their heads and shoulders, one side starts an aggression out tianity; whereas the counsels are a not need A. B. degrees.

a just cause is not a vice but a stands in the way.
virtue. It does not really matter If, in the case whether the aggressive party is in good faith or bad faith: the aggres- of the rulers of a country, who are sion is there, and must be resisted. The aggressor may try to justify his aggression by attributing tacit of a whole population. They are aggression to the other side: but in the defenders of the realm, and are any case the party which is genuinely on the defensive not only can but soon as a ruler comes to the conductive of the c must engage in war, without the least departure from Christian principles. Are you convinced that in a other power, he is bound to take a given war both sides are from their own point of view right? Then both must be relieved of all blame. Are you convinced that both sides wrong? Then both must be are Are you convinced that one is right and the other wrong? In that case the wrong side is to blame essentially unChristian thing, would that case the wrong side is to blame for the war, but the right side is not to be blamed, because on grounds

THE CHRISTIAN COUNCIL

There is another bit of confusion of mind which needs eliminating. If it is a question of individual dealing with individual, then the full and perfect spirit of Christianity will put fighting and quarrelling out of the question. Christianity includes (not among its commandments but among its counsels) the maxim that "If one would smite thee on the one cheek, turn to him the other also; or if one would take away thy coat, give him thy cloak also." In other words, the higher Christianity includes the spirit of self-sacrifice and abnegation. have done such things on an heroic scale, and the edification they have given is stupendous. But no Christian exegete would tell us that they ought to be practised wholesale; and this for the following reason :

St. Augustine says, "Mali sunt in hoc mundo aut ut corrigantur, aut ut per eos boni exerceantur."—"The wicked are in the world either that they may be corrected, or that the good may be exercised by them in virtue." Now it is all very well now and then letting the wicked exercise the good by hitting them on one cheek and then by invitation, hitting them on the other. In some cases the wicked would be so astonished by the offer that they might get ashamed of themselves and use the example for the amendment of their evil lives. But there are numbers nauseam"that the present war is con- of wicked men who would hardly profit of the lesson. By the submission of the good, they would only grow more aggressive and would make the world intolerable.

What I am coming to is this. It stimulated to handle it, we shall try is a practice of Christian virtue, when struck, to turn the other cheek. But it can also be a practice of Christian virtue, when struck, to "Civilization and Culture" how in an ideal world war would never occur. striker down. One of the spiritual People would be so reasonable in works of mercy is to convert the sinner. Again, as we have seen, the wicked are in this world "ut corrigantur;" and perhaps the most effective way of correcting and converting certain kinds of sinners is to prove to differ on all things where two sound views are possible. But in impunity. Therefore, however disposed a high-class Christian might be to turn the other cheek, as far as he personally is concerned, he will be doing an excellent work in abstaining from this, and taking drastic measures against aggression for the correction of the sinner would never do to let the wicked feel that they can trample on the good as much as they care to: and it is greatly for the general interests of the community to resist evil for that reason, rather than to yield to it for the sake of personal self-abnegation. vent that; nor has Christianity ever claimed to prevent it. Hence if Christianity does not do what it man who helps to the punishment of man who helps to the punishment of If it is possible for two powers to would by putting the Gospel counsels it is said that they never found him It is a commonplace of theology

option. They are things which no evening they gathered their children and regardless of ulterior conserule showing when the counsels can legitimately and laudibly be put into | wavered. practice, and when they ought to be abstained from, the rule is this: Where the heroic act of self-abnegation is wholly good in its effect; when it will be good for me to perform it and good for others as well. or at least not harmful, then the as soon as the interests of others are practice of a counsel would encroach on the rights of others, or deprive of the word. them of some advantage general or particular, it becomes an act of even higher virtue to abstain from the great leader. He never boasted. practice of a counsel. In this case to abstain from an act of self-abnea religious vocation will and must world for their support.

the little boys conscious of their of malice, the other side is bound to sort of luxury, only to be indulged in defend itself; and a defensive war for when nothing more fundamental

> If, in the case of the individual, not merely looking after themselves, but are looking after the well-being soon as a ruler comes to the conclusion that the national well-being is firm stand and resist that action He may even have to be the first to declare war, because the action of the other power constitutes in effect an aggression. A ruler under such circumstances, if he were imbued be unfit for his post. He would simply be betraying his trust. He must recognize that war is some times a necessity —a regrettable one of course, but still a necessity apply the cheek-turning principle in such an emergency would be to mis-apply it. It would be a fantastic misinterpretation of that principle to imagine that it should stand in his way where the vital well-being of the people under him is at stake. Under such circumstance nothing inconsistent with Christian principles to declare a war. Chris tianity only requires that the war should begin, continue and end in the cause and according to the modes and manner of justice, and that nothing should be done out of wantonness, but everything out of necessity, subject to the laws of

These are platitudes so stark staring that one feels ashamed of putting them in print. But it is precisely because these platitudes are ignored that people are writing of Christianity on account of the

THE CATHOLIC WORKING GIRL

Some months after I had been vorking for a firm, the president was dictating a letter, when he asked kindly: "Are you not feeling well, Miss M?" "I am quite well, thank Why?" tired." "Has my work been below par?" I asked, anxiously. "No, but you seem tired-not your active self. I then explained that I was attending a mission, and arose at 4.15 to get to 5 o'clock Mass, made a noon visit to the Blessed Sacrament in a church near by, and after office hours ate supper and hurried to church at o'clock or earlier, to secure a seat, for the crowds were great. Nothing further was said, but I noticed my work was made lighter; and Saturday I was called to the office and given a week's vacation with salarybecause we are glad to have conscientious girls in our employ. Was this a Catholic firm?" may ask. Not at all. Both gentle men were Masons.—Extension.

# LAY APOSTLE CARRIES WORK INTO BIG INDUSTRY

Death recently took a Denver citizen who had won an odd sort of renown, writes Maximilian in the Catholic Register. Before co Denver he worked in an industrial establishment where several hundred men were employed. As in the case frequently in such places, there were many discussions about religion. And the controversalists often became

stuck. doing God a higher service than he us right," they then declared. And

wanting. He was the son of good Irish immithat the counsels of Christianity are things not of obligation but of free dearer to them than life itself. Every mediocre man will ever do; things around them and taught them the which only a choice and noble spirit catechism. The result was a family will do But even the choice and that gave one third of its members noble spirit will recognize that they are not to be done indiscriminately, those sons and daughters who did not hear the call of a religious voca quences. If, therefore, we want a tion were so firmly imbued with the faith that not a single one has ever wavered. The Denver son who recently died is said to have been se familiar with the renowned old Butler's Catechism that he was able to give almost every question and answer word for word. He could even tell in what chapter the various field for the counsels is open. But explanation than the one of Dr. Butler was needed, this Denver man involved, there comes a bar If the could give it without faltering. He was a lay apostle in the true sense

> Yet he was only an ordinary workingman. He never claimed to be a could have pushed himself forward if he had wished to. But he pre-

The writer a few days ago heard a abandon it where the needs of the clever orator make a plea for an poverty - stricken family make it educated laity. The speaker showed necessary for him to remain in the the need of college-trained Catholics, Thus in order to offset the enemies of the again, a man must defend his Church who cannot be reached by again, a man must defend his property if the sustenence of his family or the claims of his relations require it. Similarly a man must resist evil and punish evil doers if yielding to them would make evil triumphant and rebound to the general detriment. The duties of the continuarily educated Catholic laic can detriment. general detriment. The duties of do tremendous good for his Church, justice and charity belong to the essentials and necessities of Chris deeper learning. All lay apostles do

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THE VALUE OF DEPTH

'The Schoolmaster," is discussed by John Jay Chapman in the Atlantic Monthly. The great defect in modern teaching, or in the results it secures, according to Mr. Chapman

is the absence of depth. He says: What we need is depth. Depth can be imparted through the teaching of anything. It can be imparted through Latin grammar, through hand-writing, through carpenterwork, through arithmetic or history. The one element required is time Depth can not be imparted quickly in many subjects at once. Leisure is necessary—a slowing down, a taking of things-not easily —but slowly, determinedly, patiently, as if there were plenty of time and nothing else counted. This is road to rapid and brilliant work, and there is no other. The smallest children should be set on this road, and guided and governed and helped and slaved over by the best of your One subject understood

## FITTING PUNISHMENT TO CRIME

means the world mastered.

Slander is a crime that seems to be lightly passed over in modern times. In more barbaric ages there was a keener appreciation of the evils wrought by the slanderer, if we may judge by penalties imposed for the offense. Truth recently printed the following item:

"In the Kingdom of Poland there formerly a law according to which any person found guilty of slander was compelled to walk on all fours through the streets of the town where he lived accompanied by a beadle, as a sign that he was dis graced and unworthy of the name of man. At the next public festival the delinquent was forced to appear and to crawl on bands and knees under the banquet table barking like a dog as he went. Every guest was at liberty to give him as many kicks as he chose; and the person who had been slandered, would towards the end of the banquet throw a picked oone to the culprit, who would pick it up with his mouth, and leave the room on all fours.

"A base punishment!" the fastidious reader will exclaim. But the offense too is base, and the person

guilty of it is not likely to be cured by mild penalties. the fair fame of an individual, and blasting his reputation and his prospects, is doing him an irrepar Many a life has been wrong. ruined by evil tongues.

On the whole there was something to be said in favor of those "atrocious" old laws, that rated the slanderer below the rank of man.— Sacred Heart Review

### THE FRUITS OF LOVE

The following beautiful sentiments are translated from the

French You have only a day to spend here on earth; act in such a manner that you may spend it in peace.

"If you cannot bear with your brother, how will he bear with you? "Peace is the fruit of love; for, in order to live in peace, we must bear

with a great many things. "None is perfect; each has his failings, each hangs upon the other, and love alone renders that weight light.

'It is written of the Son of Mary that 'having loved His own which were in the world, He loved them unto the end.' For that reason love your brother.

who is in the world, and love him unto the end. "Love is indefatigable; it never grows weary.

"Love is inexhausticle; it lives and is born anew in the living; and the more it pours itself out, the fuller the fountain. — Catholic Columbian.



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### THE DISCORD IN THE ANGLICAN CHURCH

ASK WHAT'S WHAT

London, June 30, 1916.—Discord and jangling are the dominant notes in Anglican circles over questions which would seem to involve some of the very essentials of Christianity

For instance, what can be hoped for from a Christian church in which the crucifix is a matter of contention and division in this the twentieth century of the Christian era?

Just a short time ago the chancel lor of the Anglican cathedral of New castle-on-Tyne refused a faculty for the figure of the Lord which had been placed upon the cross surounting the rood screen in that

The vicar, the wardens and the vestry unanimously asked for the faculty, and after it had been refused

declined to remove the figure.

Then the Bishop summoned them to meet him and explain their disregard for the ruling of the court.

They complied and the vicar had no difficulty in justifying his own and the vestry's doctrinal position For forty- four years, he said, he had endeavored to set before his people the saving power of the cross. People have eyes as well as ears and it seemed to him to be his duty to appeal to both. The figure had been carefully designed by his express wish, not to represent a suffering or dead Christ but rather a living That he claimed to be a legitimate preaching of the Gospel ore eloquent than words. Bishop declined, however, to enter into a discussion but said he must uphold the decision of the court. The vicar and the wardens have accordingly intimated to him that the chancellor's ruling will be obeyed and the figure removed.

Here is a case in which the vicar and his congregation claim a right which the Catholic Church has always upheld, and it is denied them the chancellor's court and their Bishop. Under such circumstances how absurd it appears for Anglicans persist in calling their Church

DECAY OF FAITH

Complaints regarding the heterodox beliefs of clergymen holding prominent positions in the Church formulas, "The truth is," says one of them, "a restatement of religious belief is necessary if the church is to free itself from dry rot.'

error to its members.

The belief in Christian truth, according to this stand, must be uted to its destruction. changed from age to age and from vear to year, and what was essential to salvation in one year is not at all essential in another.

As a matter of fact amongst Protestants' faith in Christianity is manifestly losing ground all through England.—New World.

### THE FIRST MONUMENT OF THE WAR

war is about to be erected in St. Peter's," says the Rome correspondent of the Tablet, London. "It is also to be the monument of Pope England chaplain attached to the alie grief over the war hastened his death. Pius X. had given instructions that his remains were to rest round to a subject that must be of in St. Peter's. He never thought that his tomb would become a place —speaking of chaplains. of pilgrimage or that an imposing monument would be raised to his memory. The Cardinals created by him contributed the funds for the sculptors and architects of Italy. Committees of architects and Cardi-

offering himself as a holocaust to like poison and growl mightily at appease the Divine judgment on mankind. There has been much criticism of the design in the Roman papers' but the keen interest shown so many members of the general public in the artistic decoration of St. Peter's, and indeed in every new monument and important bridge and children.-Sacred Heart Review.

### NOTED CHAPLAIN DEAD

THE BISHOP OF NOTTINGHAM, HERO OF MANY CAMPAIGNS, DIES AT ADVANCED AGE

London, June 29, 1916.—One of the most celebrated chaplains of the British army and a well-known figure in the episcopate has passed to his reward in the person of Bishop Brindle, who died on Tuesday at Mount St. Mary's College, Sheffield, where he had been nursed during the past three months. He was in his seventy-eighth year and his health had been failing for some time, this being the cause of his retirement from the See of Nottingham. The bishop, who came of a good Lancashire family was an alumnus of the English College, Lisbon, and spent twentyfive years in the army, seeing service with the late Lord Kitchener and Sir Evelyn Wood, both of whom he counted amongst his friends. The latter speaks of him in the rush to Waidi-Halfa, rowing stroke with blistered face and hands in one of the boats of the Royal Irish Regiment, the boat first to reach its destination. In the Dongola expedition his devotion to the men during the cholera outbreak was something which the army will never forget. His prayer Khartoum beside the grave of Gordon and his gallant comrades was printed and distributed amongst the Catholics of the Egyptain army by held the orders of the Mediieih and Osmanieh, and received the D. S. O. for riding forty miles across enemy country in the hot sun to take the last Sacraments to a dving sol He was essentially a soldier of Christ, his tall thin figure and "saturnine" face giving his diocesans a too large idea of his military discipline, which, though he carried it with him into the administration of a difficult diocese, always concealed a warm heart. He appointed Auxiliary Bishop to Cardinal Vaughan in 1899, and two years later was translated to the See of Nottingham. He came prominently before the public as the instructor of Princess Ena Battenburg, whom he received into the Church before her marriage with King Alfonso of Spain, at which ceremony he was an honored

### HISTORIC FRENCH CONVENT DESTROYED

Paris, June 29th, 1916.—The ancient convent of the Celestins of Avignon, one of the richest works of art and history in France, has been destroyed by fire, and the damage is estimated at 200,000 francs, but is in reality irreparable. It was built in 1393, and the great halls, which with their wonderful ceilings were admirably preserved, succumbed to the flames, only the chapel being saved. In its making a choice in life. to find spiritual sustenance in the Church of England and are tired of her formulas, "The truth is," says one military prices. But the find spiritual sustenance in the Church of England and are tired of her formulas, "The truth is," says one military prices. But the find spiritual sustenance in the Church of England and are tired of her formulas, "The truth is," says one military prices. But the find spiritual sustenance in the Church of England and are tired of her formulas, "The truth is," says one military prison. Recently it appropriated as the barracks of the venth Engineers. been questions asked in the Chamber If these mean anything it means of Deputies and long commentaries a confession that the Church of Eng- in official circles on the scandal of classed as an historic monument, to be used as a barrack, which contrib-

### THE FAITH AT THE FRONT

From many quarters, and from all the armies, there continues to accumulate fresh and powerful evidence of the strength which the Catholic faith imparts to the men under arms. The following account is from a letter written by a British officer in "The first great monument of the Flanders, to his sister, a lady now residing in Piedmont, Cal.

This officer writes: Pius X." When the late Pontiff died it was believed generally that grief over the war hastened his month now and we have a lot of fun with him. And this brings me round to a subject that must be of

"The chaplain at the front is not present in great numbers. There are about twelve to a division (twenty thousand men)—four Roman (Catholic form Chaplain fo monument, and artists were invited Catholics, four Church of England, to submit designs. Some forty and four non-Conformists. Every models were made by the chief Sunday there are compulsory church parades and I have as yet failed to find a single man of Protestant pernals agreed in choosing the design suasion whose religion means anypresented by Astorri, the sculptor, and Di Fausto, the architect. In the design Pius X. is represented advancing with opened arms, as if

The experience of all these non-Catholic chaplains is alike in thissort of discouragement in their work am now going to tell you.

Of late I have been shooting over an Irish regiment who (an ancient privilege) have their own chaplain and imagine my delight to find him continued: an old friend and mentor of my "The rem Father Tim Carev's of Beaumont Father Doyle is his name, an English Jesuit, and in the two tinually I beseech Him to make me or three nights that we have spent together, I have howled with over the tales of the Catholic side of having to work up interest in the minds of his fighting parish, worked hard to satisfy their spiritual needs. Every morning he says Mass for the reserve behind the trenches at which ever free man is present a couple of times each week. Every evening he says the rosary in the front line fire trench for the whole battalion and at the end administers general abso-

lution to every man there. Quite as often as not he is cut down to two or three decades by hostile shelling and once, at least, men have been killed and wounded by German fire while the rosary was being said. Add to this that when the regiment is out at rest, every man comes faithfully to the Sacraments and that in times of strafeing. this intrepid priest goes straight to the front lines and absolves the the Church," we suggested. "No, wounded and the dying, and you sah, dar am de Masons, de Odd have a picture of what the Church can mean to men of faith in the midst of some of the acts of contrition of the wounded men have been the most wonderful thing he has ever listened to—perfect contrition such as he de corn has been shelled off never before thought could be frowed to dese speckled chickens.

put into words at all. The other morning I was at Mass just behind the lines—two planes overhead most of the times; machine guns from the Bosch trenches popping away to beat the band; an occasional shell somewhere in the rear—the whole thing of Anglican chaplains have over to Rome ' here in the middle of war; that or agnosticism was all that was left to the ones who faced the truth.—The Monitor.

# BECOMES A NUN

THE DAUGHTER OF A FRENCH SOCIALIST DEPUTY ENTERS CONVENT

Germaine Jaures, the daughter of the French Socialist deputy and persecutor of the Church, has left the paternal home and has taken the veil in a convent.

The last conversation between father and daughter, when she made her resolution known to him; has

One day Jaures asked his daughter whether she had already thought of

'And who is he? Tell me. arracks of the There have all others," the girl replied. Jaures was moved and was dis-

concerted by the firm tone with which a confession that the Church of England is out of date and teaching permitting this building, which was at his side and continued calmly: 'Father, I wish to dedicate myself to God and take the veil."

As her father did not reply for some moments, she lifted her eyes and saw that he had grown pale as death. Terrified, she rose to her feet but Jaures succeeded in mastering his emotion and calmly asked:

"How long ago did you form this resolution? 'Three years, father."

"Three years, already; and who has put this into your head?" 'Nobody father."

"I cannot believe it. It must be some priest or other."

"I have never spoken to priests, monks or, religious brothers. You have forbidden me, and I have obeyed. You know that I never tell

"Did you speak about it to Miss Verdolet "No, I did not mention it to her,

"But has perhaps one of your lady friends enticed you to this abyss by false allurements and promises?"

"No, dear father. You yourself have been the cause of my vocation." Germaine was silent for a moment as if she were afraid to continue; Studies, Washington, has an article then she added tenderly: on Revolutionary heroes, which says:

"It is now some three years ago since I was walking with Miss Verdolet in the country. We came to a solitary road where I saw a crucifix at a short distance. When we came near to it I looked up to the cross and saw that the figure of Christ had been taken off; it was lying on the "Sifting down through the countries names that appear on the records for this special period, we come to three that stand out paramount. They are styled as the "Three Fathers of "76, Pulaski, Kosciusko and Barry, Catholics, all three of them. Pulaski, 'Father of the American

ground broken in pieces. I understood that sacrilegious hands had been at work. My friend sat down they meet with the most desperate gathered all the pieces of the broken out here that it would be possible to stone, and tried to join them together Respect, of course, they and restore the profaned statue. I get on all sides, and comradeship was nearly ready when Miss Verdolet is one of the healthy signs of the times," comments the Tablet. Two details of the design refer to the Pone Pius X. in crushing the professionally they are not wanted. To see one of them in the wanted. To see one of them in the the fragments of the figure and threw them up in the air, one by one. the world. It must be tragedy to I felt a pain and sorrow in my soul giving Holy Communion to little them, and it is a problem to me how which I cannot describe. It is true I any of them can last sixth months had not the courage to utter a word out here without complete disillu- of protest, but from those scattered sionment. Contrast this with what I fragments arose a light which illuminated the inmost recesses of my

> Germaine looked at her father but he remained silent. Then she

"The remainder of this sacrilegious offense against Christ has never been effaced from my thoughts, and consuffer the greatest pain, in order that a ray of light and faith may also shine on you, and that you also may the case. This good man, instead of know and love Jesus as I love Him -Catholic Transcript.

> HOW THE CHURCH IS ROBBED An old colored preacher was asked how his church was getting on, and

Mighty poor, mighty poor, brud-What is the trouble? he replied: "De 'cieties, 'cieties. Dey is jist drawin' all de fatness and marrow outen de body and bones ob nuffin widout the 'ciety. Dar is de Lincum 'City, wid Sister Jones and Brudder Brown to run it: Sister Williams mus' march in front of de Daughters ob Rebecca. Den dare is de Dorcases, de Marthas' de Daughters of Ham, and de Liberian Ladies. 'Well, you have the brethren to help Fellows, de Sons ob Ham, and de Oklahoma Promised Land Pilgrims. sudden death. He has told me that Why, brudder, by de time de brudders an' sisters pays all de dues an' tends all de meetings dere is nuffin left for Mount Pisgan Church but jist de cob

## CHURCH STRANGER TO DIFFUSION

The Rev. G. W. McPherson, super

"Shortly after the war broke out we began to hear of innumerable prophecies about it and its results. Father Thurston, S. J, has given the quietus to not a few of them, but they continue to grow and to propagate themselves from mouth to mouth among the people where the assiduous knife of the censor cannot reach them. A short time ago, too, we published in Rome an authoritative decree of the holy office, con-demning and forbidding all writings on the so-called Secret of Salette which is also supposed to be concerned with the immense conflict. And now it seems that here in Italy. and perhaps elsewhere, newspapers have been publishing stories apparitions at various shrines, all of them connected with the war. Any way the 'National Agency of the Press' prints the following informaof England have long been rife and are growing more so. In a recent issue of the Saturday Review, there is a correspondence on "The Decay of Faith," and writers who contribmatter, we have asked for definite information from a competent source, and this is what has been communicated to us: 'The constant teaching of the Catholic Church is very explicit on this matter, which is of course of a very delicate nature.
The Church does not wish that any manners did I not thank you for faith be given to rumors of the kind mentioned which instead of favouring a true and sound religious feeling, foment superstition and are calculated to disturb people's minds in moments of grave crisis like the present, producing alarm and fear. The Church, therefore, remains an entire stranger to the diffusion of these fantasies. Only when the evidence of trustworthy persons, with all the other necessary guarantees for the authenticity of an alleged miraculous fact, is forthcoming may the local bishops, using the utmost prudence, proceed to a preliminary examination of it, and get together the elements necessary to enable the competent organs of the holy see to pronounce a clear judgment. But until such judgment has been pronounced, the Church not only does not allow the fact to be described as supernatural, but absolutely impose that only human faith be attributed nor to anybody else. You are the first to whom I tell it."

to it, even when it seems to be admitted by the subordinate ecclesiastical authorities."

# CATHOLICS OF '76

"Dominicana," of the House of 'Sifting down through the count-

ican Navy!' Kosciusko, the American Artillery.' on a heap of soones, whilst I carefully Catholics headed three of the nation's most important defensives. image. I laid them on a large flat are not merely arbitrary titles but either directly acknowledged, indirectly, by Congress itself.—Intermountain Catholic.

### STRIVE TO KEEP ALIVE THEIR FAITH

Dispatches received in Washingon, D. C., from Columbus, New Mexico, contained information of the manner in which the Catholics of Mexico are striving to keep alive the despite the handicaps under which they are laboring as a result of the anti-religious laws passed by the Carranzista governors. The story, which was brought to Columbus comes from Namiquipa, was written by a non-Catholic. It is as follows

"Divine worship without music, priests, the Sacrament or vestments, with only women and children present, was viewed on a recent Sunday at Namiquipa by sightseers from the American expeditionary column. In a church built two years before the start of the American war independence, under the faint light of sunshine sifting in through breaks in the roof, a few Mexicar women and children knelt on the floor. One candle, stuck in a bottle illuminated the altar. There were no pews and the worship was in

plete silence. One of these women, it was and unfavorable legislation have all but closed the church, has taken upon herself the office of janitor and as nearly as she may, that of priestess On saints' days and Sundays she with the women who still cling to their religion, dress in their best drab clothing it is-and perform such rites of worship as are left to them.
"Near the door stands a large

wooden cross which the reverently kissed as they left the church.

No priests, no Mass, no Sacraments —that is the achievement of the Carranza revolution—that is the government and the religious liberty we have recognized.—The

### CALLS UNION SEMINARY PAGAN

THE REV. G. W. MCPHERSON SAYS "DEVIL HAS CAPTURED IT"

WAR STORIES ABOUT MIRACLES
The English weekly record, Rome,
published in the Eternal City, says:
"Shortly after the war broke out logical Seminary as the most radical religious teaching centre in America. The new theology, he said, as taught there and in some other institutions is based primarily on the "old Pagan philosophy of evolution."

'As a result of our educational methods and philosophy the devil has captured here our institutions of learning, as he has done in Germany. No man who is true to the Church and the Bible can hold his peace when we see the religious wrecks that this and similar institutions are making.

"It is clear that this institution has become an arch enemy of the evangelical Church of Christ. Let its doors be closed or let it be turned into a hospital to minister to the world's needs."—N. Y. Freeman's Journal.

# COMBES AND A SISTER

M. Combes, the ardent persecutor, QUALIFIED ASSISTANT TEACHER FOR Sisters out of France to live or die as the press occupied itself with the they might, has just distinguished himself by writing this most peculiar note in answer to a communication sent him by Sister Julie Bizard, the heroine of Gerbeviller :

Venerated Sister Julie I feel that I should be wanting in your post-card and send one in return. It may be that in doing so I shall expose you to the blame of some extravagant persons who will not forgive you for having opened rela-tions with one who is considered as the worst of sectarians. You may eonsole yourself for this by remember ing that this sectarian was simply a freethinker who respected sincere beliefs in a spirit of help for the liberty of the individual. In any case this sectarian was happy to meet amid the ruins of Gerbeviller a religious who distinguished herself by her courage and her patriotic abnegation, and to clasp her hand with the utmost cordiality

From this it appears that Combes has the usual Freethinker's ideas about liberty,—freedom for himself persecution for all who dare differ from him.-America.

# THE WESTERN FAIR

SEPTEMBER 8TH TO 16TH, 1916 LONDON, ONTARIO

LONDON, ONTARIO

One of the changes that will be noticed by visitors to the Exhibition in September next, at London, will be the new Process Building, which has been erected since last year's Exhibition. It is expected that this building will be a hive of industry during Exhibition week. Some of our largest Manufacturers have already taken space and arrangements are being made with others, so that this building will certainly be an attractive one with machinery in motion, showing different kinds of goods in course of manufacturing. It any firms require space in this, or any other building, application should be made to the Secretary at once, as a large amount of space har already been allotted. This is a very importan matter to Exhibitors as late applicants have to take what is left. All applications for space am all other information regarding the Exhibition should be addressed to the Secretary, A. M. Hunt London, Ontario

Many a man has found himself in a tight place because he didn't

### DIED

Dannis.-Suddenly, on Monday, July 3, while motoring from King, Ont., Dr. Matthew Dennis, of Tottenham, aged twenty-three years. his soul rest in peace.

## TEACHERS WANTED

TEACHER WANTED FOR SEPARATE school, No. 4, Asphodel, Ont. An experienced teacher, holding 2nd class hormal certificate, Salary \$500. Duties to commence afte summer holidays. Apply to David Garvey, Sec Indian River, Ont., R. R. No. 3. 1971-2 CATHOLIC NORMAL TRAINED TEACHER

tor S. S. No. 4, Osgoode. Salary \$500. Apply stating experience to Terence Daley, Sec. Treas., Osgoode Station, Ont. 1971-2 QUALIFIED TEACHER WANTED. holding a second class certificate pre Separate school, section No. 6, North Bulary \$450. Duties to commence after lidays. Apply stating qualifications to coney, Newboro, Ont.

TEACHER FOR SEPARATE S. S. NO. 10,
Arthur, Tp. Duties to begin after summer
holidays State salary, qualification and experience. Apply to George Lang, Sec. Treas.,
Kenilworth Ont., R. R. No. 2. 1971-2 QUALIFIED TEACHER WANTED FOR S. S. V No. 4, 5, 12. Gloucester. Apply stating salary, etc., to M. J. Kerwin, Sec., Billing Bridge, Ont., R. R. No. 2.

TEACHER WANTED FOR SEPARATE School, No. 7, Township of Glenelg, holding and class certificate of qualification. Salary not to exceed \$500. Apply stating experience and qualification to J. S. Black, Route 2, Priceville,

TEACHER WANTED, CATHOLIC, FORUNION school No. 1, McKillop, to commence duties got 4th. Salary \$450 per year. Address al applications to John Ballge, R. R. No. 4, Seaforth

WANTED TEACHER FOR SEPARATE school section No. 2, Hullett, Holding 2nd class professional certificate State experience and salary expected, Duties to commence after summer holidays Apply to George Corbert, Sec. Treas, R. R. No. 1, Clinton, Ont. 1971-5 NORMAL TRAINED TEACHE . HOLDING

No. 2.

CATHOLIC TEACHER (MALE OR FEMALE Fully qualified to teach and speak French and English for C. S. S. No. 3 B. Colcheste North. For the term beginning 1st Sept. 1915 ti June 30th, 1917. Applicants will please stat salary and experience. Address D. A. Ouellette R. R. No. 1, Amherstburg, Ont. 1971-4 WANTED A SECOND CLASS QUALIFIED teacher for Catholic S. S. S. No. 22, Town

of Gloucester. Salary \$450 per annum. Duties to begin 1st S-pt. Apply to R. J. Snaith, R. R. No. QUALIFIED TEACHER WANTED FOR

CATHOLIC TEACHER FOR SEPARATE School No. 10, East and West Williams Duties to commence Sept. 5. Apply stating TEACHER WANTED HOLDING 1ST OR 2NI

TEACHER WANTED FOR SEPARATE school No. 10, Adjala. Holding 2nd class professional certificate with Normal training. Duties to commence Sept. 4th. Apply stating qualifications, experience and salary required to S, A. O'Leary, Sec,-Treas., Colgan, Ont. 1970-3 TEACHER WANTED FOR THE KEEWATIN Separate school, holding 3rd class certificate Must be able to teach and speak both French and English fluently. Salary \$550 per annum. Apply to Joseph Gagnon, Sec. Treas., Keewatin, 1970-6

WANTED FEMALE TEACHER FOR S. S. No. 6, holding 1st or 2nd class professional certificate. Duties to commence Sept. 1st. Apply, stating xorrience, salary required, giving references to William Wilke, Sec. Treas, Kenilworth, R. R. No. 2.

TEACHER WANTED FOR SEPARATE school, No. 6, Proton, holding 1st or 2nd class professional certificate. Duties to commence Sept. 1st. State salary experience and reference. Apply to Thomas Begley, Sec. Treas, Conn. Ont.

Conn. Ont.

TEACHFR WANTED FOR S. S. NO 1
Douro. One mile from station. Apply
stating salary and qualifications to William
O'Leary, Sec. Treas., Indian River. R. No. 1
1970-2

TEACHER FOR SEPARATE SCHOOL NO 1.

Salary \$500. Apply to A. J. Bornai 2, Essex, Ont. 1970-3 SECOND CLASS PROFESSIONAL TEACHER wanted for Catholic Separate school, No. 8, Huntley. Experience necessary. Duties to commence Sept. 1st. All applications are to be received up to August 10. Apply stating experience and salary to John Delaney, Sec. Treas., Corkery, R. R. No. 1.

TEACHER WANTED. CATHOLIC PRE ferred for S. S. No. 2, Gurd, Parry Sound, 3rd class certificate. Salary \$400 per annum. State experience and give references to James W. McGuiness, Sec. Treas., Granite Hill, Ont.

FOR CATHOLIC SEPARATE SCHOOL NO. 3 March. holding 2nd class certificate. Salary 8600. I uties to commence Sspt. 1st. For further particulars apply to Ambrose Carroll, Sec. Treas, R. R. No. 2, Dunrobin, Ont. CATHOLIC TEACHER WANTED FOR Separate School Section No. 6, Raleigh. 1st or 2nd class certificate required. Duties to commence Sept. 1st Salary \$550 with an increase if satisfactory. Address Wm. A. Dillon. Sec.-Treas., Merlin, Ont.

AN ASSISTANT TEACHER FOR THE Catholic Separate school, Chepstow, Ont. Holding a 2nd class normal certificate. State salary, experience and references; if any, Applications will be received up to Aug. 1st, 1916. Duties to begin Sept. 1st, 1916. Apply to M. Schurter, Sec.-Treas., Chepstow, Ont. 1969-3

TEACHER WANTED HOLDING 1ST OR 2ND class certificate for Catholic School Section No. 2. Maidstone. Salary 8600 per year. Duties to commence after holidays. Agriculture training preferred. Apply to James Quinlan, Sec.-Treas, Essex, P. O., R. R. No. 3. 1998-tf.

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A SCHOOL IEACHER HOLDING A 2ND
class certificate desires position. Three
years successful experience in grade schools and
the best of references. A school in some city,
doing either Senior III. or IV. form work preferred. Salary about \$600. Apply to Box O.,
CATHOLIC RECORD, London Ont. 1971-2

FOR THE SEPARATE SCHOOL TOWN OF
Oakville, Ont. An experienced teacher holding 2nd class normal certificate. Salary \$500,
Apply to L. V. Cote, Sec. Treas., Oakville, Ont.
1869.1f.

TEACHER WANTED FOR CAT OLIC Separate school, Section No. 1, Morley, Rainy 1 Separate school, Section No. 1, Morley, Raing River District Third class qualification required Salary \$450 per year. Apply to John J. Hunt, Sec. Treas., Stratton, P. O., Ont 1970-2 MEDICAL PRACTICE WANTED

MEDICAL PRACTICE WANTED
YOUNG CATHOLIC DOCTOR DESIRES
to correspond with physicians in Ontario
with the object of purchasing a practice. All
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